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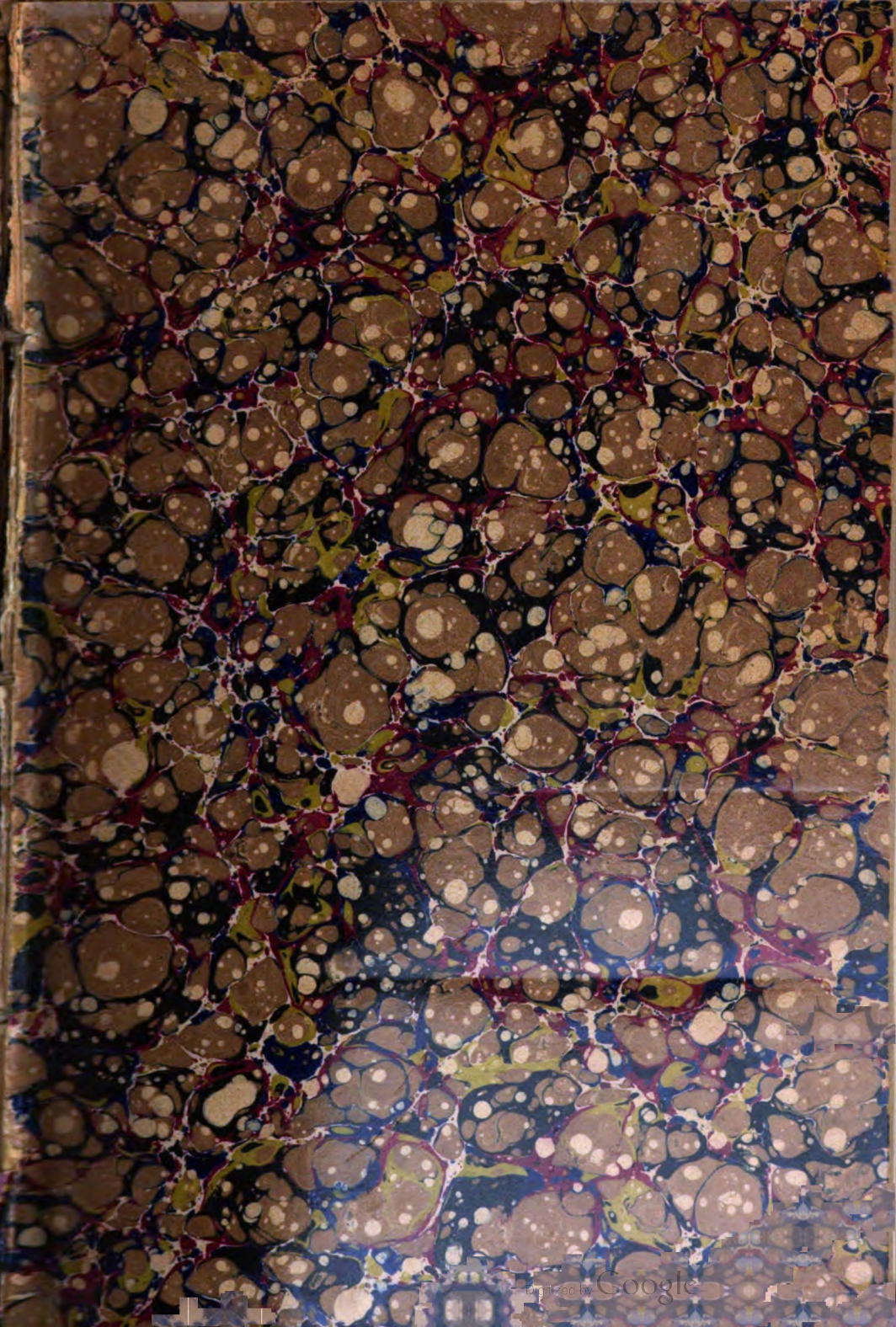
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FOLK-LORE

A QUARTERLY REVIEW

OF

MYTH, TRADITION, INSTITUTION, & CUSTOM

BEING

THE TRANSACTIONS OF THE FOLK-LORE SOCIETY

And Incorporating THE ARCHÆOLOGICAL REVIEW *and*
THE FOLK-LORE JOURNAL

VOL. XIX.—1908

LONDON:

PUBLISHED FOR THE FOLK-LORE SOCIETY BY

DAVID NUTT, 55—57, LONG ACRE

1908

[LX.]

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P. 59, l. 8, *for* Iason *read* Iasion.
P. 116, l. 15, *for* Katilah *read* Kalilah.
P. 129, l. 12, *for* Pownee *read* Pawnee.
P. 161, l. 24, *for* North *read* South.
P. 177, ll. 18, 19, *delete from* and *to* fascination.
P. 213 *note*, l. 7, *for* mecotlés *read* recoltés.
P. 213 *note*, l. 7, *for* eu *read* en.
P. 213 *note*, l. 11, *for* nats *read* rats.
P. 278, l. 27, *for* Bi-Thonga *read* Ba-Thonga.
P. 319, l. 8, *for* with *read* without.
P. 357, last line, *after* kingly *add* genealogy.
P. 390, l. 26, *for* south *read* South.
P. 399, l. 6, *add*, *to complete the sentence*, does not appear to be found elsewhere.
P. 410, l. 8, *for* Mpalalbala *read* Mpalabala.
P. 437, at end, *for* B. M. S. Thysville, Wathen *read* Wathen, B. M. S. Thysville.
P. 439, l. 1, *for* Thun *read* Kyburg.
P. 462, l. 14, *for* town *read* smoke.
P. 468, *before* That's like old American Johnny *insert as separate title* CRUCIFYING A CROW.

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Folk-Lore.

TRANSACTIONS OF THE FOLK-LORE SOCIETY.

[No. I.

, 1907.

THE CHAIR.

were read and

bers, viz.:—Mr. ounthwaite, The on, and Mr. R.

The resignations of Dr. ... Sir J. P. Rodger, Mr. F. L. Bickley, and Mr. R. H. Marsh, and the death of Lord Aldenham were also announced.

The Secretary exhibited a Lincolnshire charm sent by Miss M. Peacock, consisting of a heart-shaped piece of bog oak 1¼ inches long, with bow for suspension to the watch-chain, and read a note by Miss Peacock thereon [p. 87].

The Rev. C. W. Whistler read a paper entitled, "Local Traditions of the Quantocks" [p. 31], and in the discussion which followed Mr. Calderon, Mr. Higgins,

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Mr. Nutt, Miss Burne, and the Chairman took part. A hearty vote of thanks was accorded to Mr. Whistler for his paper.

Mr. W. F. Kirby read a communication he had received from Dr. Kaarle Krohn of Helsingfors on the progress of folklore in Finland [see p. 98]; and presented to the Society two copies of the translation of the *Kalevala* made by himself, and recently published in the *Every Man's Library* series.

WEDNESDAY, DECEMBER 18th, 1907.

MR. NUTT (VICE-PRESIDENT) IN THE CHAIR.

THE minutes of the last Meeting were read and confirmed.

The election of Miss M. Lovett Cameron as a member of the Society, and the admission of the Nebraska University Library as a subscriber to the Society were announced. The resignations of Major Fink and Mr. W. H. Jewitt were also announced.

Dr. Westermarck read a paper entitled "The Principles of Fasting" [vol. xviii., p. 391], and in the discussion which followed Mr. G. L. Gomme, Mr. G. Calderon, Mr. N. W. Thomas, Mr. Major, Mr. Kirby, and the Chairman took part. The meeting terminated with a hearty vote of thanks to Dr. Westermarck for his paper.

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THE THIRTIETH ANNUAL MEETING.

WEDNESDAY, JANUARY 15th, 1908.

THE PRESIDENT (DR. GASTER) IN THE CHAIR.

THE Minutes of the last Annual Meeting were read and confirmed.

The Annual Report, Statement of Accounts, and Balance Sheet for the year 1907 were duly presented, and upon the motion of Dr. Haddon, seconded by Sir John Rhys, it was resolved that the same be received and adopted.

Balloting papers for the election of President, Vice-Presidents, Council, and officers having been distributed, Mr. Tabor and Mr. Thomas were nominated by the Chairman as Scrutineers for the ballot.

The Chairman having delivered his presidential address, announced the result of the ballot, and the following ladies and gentlemen were declared duly elected, viz.:— As *President*, Dr. Gaster. As *Vice-Presidents*, The Hon. John Abercromby, The Rt. Hon. Lord Avebury, D.C.L., F.R.S., LL.D., Sir E. W. Brabrook, C.B., F.S.A., Miss C. S. Burne, E. Clodd, Esq., J. G. Frazer, Esq., LL.D., Litt.D., G. Laurence Gomme, Esq., F.S.A., A. C. Haddon, Esq., D.Sc., F.R.S., E. S. Hartland, Esq., F.S.A., Andrew Lang, Esq., M.A., LL.D., Alfred Nutt, Esq., Professor Sir J. Rhys, M.A., LL.D., F.R.A., F.S.A., W. H. D. Rouse, Esq., Litt.D., The Rev. Professor A. H. Sayce, M.A., LL.D., D.D., and Professor E. B. Tylor, LL.D., F.R.S. As *Members of Council*, G. Calderon, Esq., A. B. Cook, Esq., M.A., W. Crooke, Esq., B.A.,

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M. Longworth Dames, Esq., Miss E. Hull, The Rev. H. N. Hutchinson, A. W. Johnston, Esq., F.S.A. Scot., A. F. Major, Esq., R. R. Marett, Esq., M.A., C. S. Myers, Esq., M.A., M.D., T. Fairman Ordish, Esq., F.S.A., W. H. R. Rivers, Esq., M.D., Walter W. Skeat, Esq., M.A., C. G. Seligmann, Esq., M.D., C. J. Tabor, Esq., N. W. Thomas, Esq., M.A., E. Westermarck, Esq., Ph.D., and A. R. Wright, Esq. As *Hon. Treasurer*, Edward Clodd, Esq. As *Hon. Auditors*, F. G. Green, Esq., and N. W. Thomas, Esq. As *Secretary*, F. A. Milne, Esq., M.A.

Upon the motion of Mr. Nutt, seconded by Mr. Clodd, a hearty vote of thanks was accorded to the President for his address; and a vote of thanks was also accorded to the outgoing members of Council, Mr. E. K. Chambers and Miss Eyre, on the motion of Mr. Tabor, seconded by Mr. Dames.

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THE THIRTIETH ANNUAL REPORT OF THE COUNCIL.

15TH JANUARY, 1908.

THE Council are glad to record that the numbers of the Society are well maintained. Five libraries have been added as subscribers, and twenty-two new members have been elected. On the other hand twenty old members have resigned, and one has died; and the subscription of one library has been withdrawn. There is, therefore, a net gain of five on the roll of the Society. A smaller number of members than usual are in arrear with their subscriptions; but greater regularity in the payment of subscriptions is much to be desired. Thoughtfulness in this respect on the part of members would relieve the Secretary of much ungrateful work.

In the list of members published during the past year, a distinction has for the first time been drawn between ordinary members and libraries and other institutions of a similar nature subscribing to the funds of the Society; and the year in which the first subscription was paid is now printed opposite the name of each member and library or other institution. This change was foreshadowed by the Council in their last report.

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Three members of the Society have been appointed Professors during the year, viz.: Dr. J. G. Frazer, for whom a Chair of Social Anthropology has been instituted in the University of Liverpool; Mr. J. C. Myres to the Chair of Greek in the same University; and Dr. E. Westermarck to the recently-founded Martin White Professorship of Sociology in the University of London.

The papers read during the year have been as follows:

Jan. 16. The President's Address. (*Folk-Lore*, March, 1907.)

Feb. 20. "L'Ar, or the Transference of Traditional Curses in Morocco." Dr. Westermarck.

March 20. "Well Cures and Children." Dr. Dan M'Kenzie.

April 17. "Some Notes from New Guinea" (illustrated by lantern slides). Dr. C. G. Seligmann.

May 15. "Homeric Folklore." Mr. W. Crooke.
"A Danish Survival." The Rev. H. F. Feilberg.

June 19. "Death's Deeds: a Bi-located Story." Mr. A. Lang.

Nov. 20. "Local Traditions of the Quantocks." The Rev. C. W. Whistler.

Dec. 18. "The Principles of Fasting." Dr. Westermarck.

The meetings were usually well attended, and the discussions which followed the reading of the papers were very suggestive.

The Council have to thank Mr. A. R. Wright for so kindly contributing to the success of the meetings in February and June by exhibiting on the former occasion a most interesting collection of Mohammedan amulets, and on the latter a number of objects used by secret societies in West Africa. Other objects exhibited during the year were some charms against the evil eye illustrating Dr. Westermarck's paper on Morocco, and a Lincolnshire charm of bog oak made by a farm lad to give to his sweetheart, which was kindly lent by Miss Mabel Peacock. The Council hope that members generally will

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bear in mind how much the exhibition of objects adds to the attractiveness and the scientific value of the Society's evening meetings. The Council take this opportunity of expressing their great regret that, owing to unforeseen circumstances, time did not admit of Mr. and Mrs. Townshend exhibiting the photographs of Pueblo Ceremonial Dances, which they had brought up with them from Oxford at the May meeting.

The Council rejoice to report that a scheme is now on foot for the erection of a new Museum of Archaeology and Ethnology at Cambridge, which, when carried out, will allow the objects belonging to the Society being seen to better advantage than is possible under the existing conditions. The compilation of a catalogue of these objects referred to in the last report is still under consideration.

The library of the Society, which is open to consultation by its members, together with that of the Royal Anthropological Institute at 3 Hanover Square, has received during the year some additions of a miscellaneous character.

The Society has issued during the year the 18th volume of *Folk-Lore*. Miss Burne has again placed her invaluable services at the disposal of the Council as editor of the journal, and the warmest thanks of the Society are due to her for the able way in which she has discharged her task. The Society is again indebted to Mr. A. R. Wright for the index; and the Council have to place on record their appreciation of the service he has once more rendered to the Society by this compilation.

Arrangements have been made with the Council of the Royal Anthropological Institute for issuing a joint Annual Bibliography. The Council have observed with satisfaction that the Bibliography for 1905 has been well received by the press and the public. The Bibliography

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for 1906 will be issued at an early date; and will in the opinion of the Council be found still more acceptable, being twice the size of the former issue. Copies will be supplied to members and subscribers *on application.*

The additional volumes for 1904 and 1905, viz., *Jamaican Song and Story*, by Mr. Walter Jekyll, and *Popular Poetry of the Baloches*, by Mr. M. Longworth Dames, have been issued during the year. The Council of the Royal Asiatic Society have co-operated with the Council in the production of the latter volume, and have purchased 300 copies.

The Council have in hand the collection of *Lincolnshire Folk-Lore* from printed sources made by Miss Peacock and Mrs. Gutch, which it is proposed to issue as the additional volume for 1906, and a monograph entitled *The Grateful Dead*, by Mr. G. H. Gerould, which will probably be the additional volume for 1907.

At the meeting of the Congress of Archaeological Societies held in July (at which the Society was represented by its President, Dr. Gaster, and other members), a resolution was carried on the motion of Mr. Nutt, seconded by Sir E. W. Brabrook, that that Congress should ask its component societies to assist the Folk-Lore Society in the collection of all that was in print on the subject of Folk-lore in their respective counties. Steps are being taken to give effect to this resolution.

In the course of 1908 the Society will complete its thirtieth year. It is proposed to celebrate the event by holding commemorative meetings extending over three days between the middle and end of July, to which eminent students of Folk-lore from all parts of the world will be invited. Full particulars of the time and place of these meetings, and of the subjects to be discussed at them, will be sent to members at as early a date as possible.

The Society was represented at the meeting of the

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British Association at Leicester by Sir E. W. Brabrook, Mr. E. S. Hartland, and others.

The Council submit herewith the annual accounts and balance sheet duly audited. The balloting list for the Council and officers of the Society for the ensuing year is also sent herewith.

M. GASTER,
President.

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TREASURER'S CASH ACCOUNT FOR THE YEAR ENDING DECEMBER 31ST, 1907.

RECEIPTS.

To Balance carried forward from 1906:—			
Petty cash in hands of Secretary, -	£2 9 4		
On Current Account at the Bank, -	274 0 11		
		£276 10 3	
,, Subscriptions, 1908 (12), - - -	£12 12 0		
,, ,, 1907 (358), - - -	375 18 0		
,, ,, 1906 (31), - - -	32 11 0		
,, ,, earlier years (22), - -	23 2 0		
		444 3 0	
,, Composition Fee (1), - - - - - -		10 10 0	
,, Sale of Publications, per Messrs. Nutt:—			
First and Second Quarters, 1906, -	£40 5 1		
Third and Fourth ,, 1906, -	31 2 3		
First and Second ,, 1907, -	34 19 6		
		106 6 10	
,, Contribution from Royal Asiatic Society towards cost of Printing the *Popular Poetry of the Baloches*, -		30 0 0	

PAYMENTS.

By Printing Account (Publications):—			
Messrs. R. MacLehose & Co.			
Folk-Lore, Vol. xvii. 4, - - -	£63 19 9		
,, Vol. xviii. 1, 2, 3, - -	120 17 5		
Popular Poetry of the Baloches, -	142 15 6		
Jamaican Song and Story, - -	114 4 3		
Addenda to Argyllshire Games, -	10 5 6		
Reprint—Part of *Folk-Lore Journal*, Vol. i., - - - - - -	5 4 9		
		£457 7 2	
,, Bibliography, 1905 (Mr. N. W. Thomas), - - -		20 0 0	
,, Miscellaneous Printing (Matthews, Drew & Co.), -		10 16 0	
,, Engraving Blocks, etc., for Illustrations in *Folk-Lore*,		3 15 4	
,, Advertising (Messrs. Nutt), July, 1906—July, 1907, -		10 19 0	
,, Postages, Despatch of Volumes, etc., ,, ,, -		46 4 3	
,, Binding Account (Simpson & Co.), - - - -		34 8 3	
,, Warehousing Stock (Simpson & Co.), Micls., 1906—Micls., 1907, - - - - - - - - -		11 2 8	
,, Insurance of Stock, - - - - - - - -		1 10 0	
,, Expenses of Meetings:—			
Hire of Rooms, - - - -	£8 8 0		
Advertising, - - - -	2 15 4		
Refreshments, - - - -	4 4 0		
Lantern and Phonograph, - -	2 6 0		
		17 13 4	
,, Subscriptions:—			
Congress of Archaeological Societies,	£1 0 0		
London Association for Protection of Trade, - - - - - -	1 1 0		
		2 1 0	
,, Insurance of MSS. and Books in Library, - - -		0 5 6	
,, Secretary's Salary and Poundage, - - - -		57 7 0	
,, Petty Cash Expenses—Secretary, -	£5 17 2		
Bank and other Discounts, - -	0 10 10		
		6 8 0	

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				,, Balance—In hands of Secretary, - -	£2	9 4
				,, ,, In Bank, on Deposit, - -	150	0 0
				,, ,, ,, on Current Account,	35	3 3
						187 12 7
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January 3, 1908.

F. G. GREEN,
NORTHCOTE W. THOMAS, } *Auditors.*

EDWARD CLODD, *Treasurer.*

BALANCE SHEET, DECEMBER 31ST, 1907.

LIABILITIES.				ASSETS.			
Printing of Publications :—				Balance on Deposit at Bank, - - - - - -			£150 0 0
Folk-Lore, Vol. xviii., Part 4 (say), - - -			£60 0 0	,, on Current Account, - - - - - -			35 3 3
Additional Volume for 1906 (say), - - -			100 0 0	,, in hands of Secretary, - - - - - -			2 9 4
,, ,, ,, 1907 (say), - - -			75 0 0	Subscriptions for 1907 and earlier years outstanding, - - - -	£31	10 0	
Annual Bibliography, - - - - - - -			30 0 0	Less paid in advance for 1908, - - -	11	11 0	
Secretary's Poundage, - - - - - - -			24 6 0				19 19 0
Messrs. Nutt, Advertising, Despatch of Volumes, etc., July—Dec. 1907 (say), - - - - - -			15 0 0	Messrs. Nutt (Sale of Publications) :— July—Dec. 1907 (say), - - - - - -			30 0 0
				The Stock in hand consisting of upwards of 11,000 volumes is estimated to considerably exceed the difference of,			66 14 5
		£304	6 0				£304 6 0

January 3, 1908.

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PRESIDENTIAL ADDRESS.

AT the birth of our Society stood as Godmother the Fairy-Tale. She held in her hand the magic wand, and threw some of her own charm upon the offspring. With the fondness of a mother the Fairy-Tale has watched over the growth of the child and has experienced the same conflicting emotions as are in store for every nurse and godmother. The child no sooner feels its legs than it leaves the nursery behind, and roams over the wide world. New views open, new interests spring up, and when reminded of the days of youth and the happiness of the nursery years, the grown-up man tries to find some excuse or some rational explanation for the joy that still lingers in his mind. But we ought not to leave the nursery, and if possible we must needs bring the fugitive youths back to the charmed circle of olden days. "Once upon a time," so the story begins, "once upon a time," in the days of our youth we were living in a world so different from the present, we built castles and peopled them with all that is beautiful and lovable, and we were happy, for we believed in the reality of their existence, and we were as one of them. An enchanted world, a weird world, but none the less as real and true as the world in which we are moving now. Since that time the former has apparently disappeared never more to return; our castles have been destroyed, and the good people have vanished; the

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birds that bore us on their wings, the beasts that spoke and befriended us, and the flowers that quickened the dead, all have vanished. Wise men shake their heads over the foolishness of youth, and prove to us with their dry-as-dust wisdom that hobgoblins do not nod their heads and wink their eyes, that beasts have never been kind, and that birds have never, never, been heard speaking or known to carry men aloft; and that fairies, above all, are mere fancies, and all this world of poetry and beauty a snare and delusion. There are other wise men who explain all these things away; they have theories, you know, and they tell us that it is all a misunderstanding. The people who tell these tales do not know what they are talking about. They say one thing, and it means something quite different. It is "cloudland" and "moonshine" and "fights of the seasons," and they look very wise. Others, again, have found in our old nursery tales the lost philosophy of the ages and the birth-indexes of the several nations in their families and in their generations. And all the while the fairy-tale turned to us with a piteous look in the eyes, hoping that we at least would show some token of filial affection, and come to the rescue of the sorely tried godmother.

I therefore make bold to step to-night into the arena, encouraged by your indulgence, and attempt to discharge this filial duty. I invite you to follow me into the forbidden chamber, and surprise, if possible, the fairy-tale at the toilet-table. Peradventure we may be able to light upon the secret of the charm, and find out the hidden spring of the spell which the fairy-tale has cast upon man, and with which it has swayed the world for untold ages. I do not intend discussing the origin of the fairy-tale, nor entering the path of dogmatic theories, which leads to destruction. The problem for which I endeavour to find the solution, is, wherein lies the secret of the universal popularity of the fairy-tale, at all times, in all

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climes, and among all nations. For one of the results of our study of Folklore has been, to demonstrate this fact of the universal favour enjoyed by the fairy-tale. Still more important has been the subsequent result, that there exists a strong similarity between the fairy-tales gathered from the most distant parts of the world.

When first collected and studied, the fairy-tale was made the handmaid of Mythology. She has since emancipated herself from the trammels of that servitude, and has become an undisputed mistress in her own right; she has been installed as a queen in the realm of Folklore in which the sun never sets, and her sovereignty goes back to the dawn of history. The fairy-tale claims undivided homage, and we are not allowed to read into it what is not expressed by it. The study of Folklore has taught us, besides, that we cannot wring the secret out by force; nor dare we press it into any mould of our own choice. We can coax it; we may be able to induce it to yield to our blandishments as a reward for faithful and devoted service. No wizard or conjurer will part with his secret words of magic. After years of faithful service, the *Famulus* may be allowed to overhear the words spoken by the Master, and gather them into his memory, or he may snatch them from him by cunning and ruse. Otherwise they lose their power, and are of no value for any practical purpose. We will not use cunning: it is much more the case of Psyche standing by the bedside of Amor asleep, or Partenopeus at that of Melusine, anxious to unravel the mystery of the lover. I hope no one will shake my hand, lest a drop of the burning wax falls on the sleeper, and he vanishes. In one way we are better situated than Psyche or Partenopeus. The tale is not clad in a beast's skin. On the contrary, it is donned in all its radiant clothing, and beckons us from afar to follow it to its golden palace, built of the rays of the sun, the beams of the moon, the

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scent of the flowers and the glory of the clouds. We will ask the tale to yield to us the secret of its charm, and to tell us why it should appeal so strongly to all men?

My only claim to give an answer to these questions rests on being still a votary at the shrine of the Tale, having never swerved in my allegiance to it, feeling still the spell unbroken which it has cast upon me from the days of the nursery. Maybe that for such devoted service I have been allowed to overhear some of the words of magic, and to read the spell backwards and forwards, so as to solve the riddle. I have not contaminated my soul with any heresy. My belief in the tale as tale has remained unshaken. For no sooner has the belief been shaken than all the fairies betake themselves quickly to another abode. I bespeak now on their behalf the same strong faith also on your part at least for this evening, so as not to break the charm. I will endeavour to lead you by pastures green and by orchards filled with fruit exceptionally not forbidden to be eaten before the end of the quest. It is not so in the tale, the wanderer who goes to the enchanted world is strictly enjoined to eschew the touch of the fruit, and to conquer the temptation of cool shades and limpid water on a hot day ere he has reached the object of his journey. On his way back the poison has lost its sting.

In the charmed world into which we enter, the objects change their faces so often that it behoves us to be wary of these delusions. We must get at the real form. What then is a fairy-tale? This question is perhaps more difficult to answer than the negative question, "what is it not?" Well, there is nothing like it. But there are tales and tales. Some are called legends. Wherein does the tale differ from the legend, which also is full of wondrous deeds and of unexpected incidents? A *legend* is the story *written down* and *read*, as the word *legere* denotes, and a *tale* is a story *told* by word of mouth. A

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legend is a story localised and individualised, limited by time and personality; a tale is unlimited in time and space, and has no defined personality. In the one it is an individual, in the other it is a type; in the one it is the local hero, to the other the whole world is open. The legend, moreover, is closely bound up with special creeds, and instead of worldly deeds, spiritual feats of valour are recounted. The hero is there the centre of worship as well as admiration, and though he may sometimes be free from local associations, he none the less becomes limited by being attached to this special form of faith. The Buddhist saint will not appeal as such to the Muhammedan or Christian, and *vice versa*. Not so the fairy-tale, which knows no dogmas and serves no creed. And yet, though this line of demarcation seems to be sharply drawn, it is not so easy in many cases to draw it with precision. For there is an interchange going on between the legend and the tale, the tale borrowing from the legend, and more often the legend transforming a tale by fixing it and individualising it. This constant process of assimilation and transformation is one of the special features of the tale. It borrows elements from everywhere, it has access to many treasures, it embroiders its garments with gold leaf and silver thread beaten and drawn by other hands, and bedecks itself with jewels glittering in the sun of the happy world in which it disports itself, though those gems may have been dug up from other mines of human imagination. There are also darker hues in its raiment, borrowed from the brooding of morbid sensations, and tinging it with its own sombre shades. We shall have to bear this in mind when endeavouring to unravel the mystery of the spell woven by the tale.

Let us then borrow for a while the magic carpet which is to carry us to the world of the fairy-tale. We are at once transported to a different conception of life. Not

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only is the whole creation one living organism, but there is no apparent discrepancy between one creature and another. Plants, animals, man—all stand on the same footing. One great democracy has obliterated the differences between the various stages of creation. A levelling up is going on all the time, and the whole world is united by the bond of a mutually responsive sympathetic understanding. Everything is animated, and the actual conditions under which we find the beings in the tale are merely assumed for the time being, and easily changed and transformed into higher or lower forms. Nor is there any difference between the high-born and the lowly ones of the earth. Though the tale presupposes a higher rank for one or the other, it sees no real difference between a princess and a shepherd, or between a king and a swan maiden. The world, moreover, is peopled with good and, at the same time, beautiful spirits. Note especially the fine æsthetic feeling throughout the world of tale. Everything must be beautiful if it is to be good. Physical perfection is recognised as the token of nobility of soul and the guarantee for high attainment. The animals are of equal standing with man; their shape hides higher beings, who do not disdain for purposes of their own to assume such animal forms—the maiden is transformed into a swan, or the knight into a horse, or the fairy into a toad. Many things that appear repulsive are not to be shunned on that score. The hideous form is often there to test the strength of love and the reality of attachment to duty. It is the touchstone of faith. The beasts and birds and fishes speak and act like human beings, and are easily interchanged. Nay, more, some of these animals are endowed with specific properties which make them the superior of man. The metempsychosis takes place under our very eyes and in the lifetime of the animal or man. They change bodies and rechange them whenever required, retaining all the while their human

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faculties, and it is assumed to be all quite natural and in accordance with the principles governing the world of the fairy-tale. The heroine is often transformed into a tree or into a flower, and from that tree she is resuscitated without causing wonder or surprise. It is taken for granted that such permutation can and must take place, and need not be questioned. The animals, moreover, show deep gratitude for favours shown and are ready to help their benefactor in times of stress and duress when no other help is availing. The raven will give a feather from his wing, the bear a hair from his fur, and the ant a leg, to be used by the man when himself in danger, and requiring similar help to that which he had given them, when they being in danger he had come to their rescue. There is perfect equality between all the inhabitants of the world above and below. For the tale knows of an above and a below, but they are totally different from the heaven and hell believed in and pictured by the men of mystical faiths, or denied by the men of exact science.

It is throughout a happy world into which the tale leads us, a world of pleasure without end, of health without break. The laws of nature in which we believe and which we have formulated for our one day's satisfaction, are all suspended in the tale. The fire will not burn, and the water will run uphill, and the wind will be at the service of the hero, blowing whence and whither he desires. A curious feature is the total absence of divinity in the religious sense of the word. The fairy who mates with man is nothing more than a glorification of womanhood endowed with everlasting beauty and with extraordinary powers—the highest tribute paid by man to his helpmeet. The fairy maidens do not disdain the company of man; on the contrary, they are often found to covet it, and they are irresistibly drawn to this world either by the prowess of man or by his super-

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natural perfection. Cloudland is not a land of fogs or mists, and the more primitive the story is, the more easy is the access to the sun and moon and other heavenly bodies. They also live in palaces like human beings and are subject to the same passions as human beings. The difference between them and man is only dimly felt. There is no sign of awe or reverence. They are treated with an air of familiarity which, if it happened in the real world, might breed contempt. Not so in the world of the tale; there they are appreciated for their kindness and for that superior knowledge which they as a rule place at the service of the hero. Sun and moon condescend to give a helping hand to the young prince who seeks his beloved, who has either disappeared through a whim (and so far she is sufficiently human to give way to passion), or has been carried away by some mysterious agency.

Still more remarkable than the world above is the nether world of the tale. It has none of the terrors of religious systems, with glowing fires and frightful punishments, an abode of wailing and gnashing of teeth. Nor is there a host of devils presiding over these tortures, and gloating over the sufferings of their dupes. There is nothing to inspire fear or to strike terror in the heart of the listener. It is a kind of negative Elysium, a kind of diminished glory and joy, but otherwise not a place of misery. The souls flit by in the very shape in which they lived in this world. The hero who descends to find the disappearing uncanny being he has to fight, finds himself often enough in a place of equal comfort and ease to the upper world. The devil, whenever he appears in the tale, is truly a "poor devil," more fool than wise, not a "Mephisto," but an easy prey to the clever smith who twists his tail. The nether world is the haunt of such extraordinary beings as giants, or half-men, who capture beautiful princesses or keep the life-tokens of

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men whom they wish to injure. The hero returns with the rescued captives none the worse for his adventure, or brings back, taken from those palaces, answers or mysterious objects to the king who has sent him on the perilous errand. But nowhere is there anything resembling those descents into Hades described in such lurid colours by the greatest poets of ancient and modern times. It is at least surprising to find our tales free from reminiscences of these religious dramas, considering that almost every creed of ancient times includes more or less powerful descriptions of the nether world. I draw no inferences from this fact. I merely adduce it here to bring out more forcibly the differences between the world of the tale and that of the legend.

On the other hand, there is the belief in immortality, an immortality of its own. Death is not always the end of life; it is often a mere transitory form of suspended life, which is being transfused into another shape. The slain can be quickened, and called to life again. Snakes or birds know the virtue of the herb of life and use it; animals help to obtain the water of life guarded by mountains that open and close with the quickness of lightning, or life is kept by some uncanny being from whom it is rescued by the hero. There is a token of life separate from the body; this is the essence of life and determines the days of the individual to whom it belongs. But it can also be extinguished, when it appertains to an evil spirit. The dead when they come to life know only that they have slept a long sleep from which they awaken. Life and death are waking and sleeping. But even when the grave has apparently closed upon the body, life is by no means extinct. It passes into a flower that grows upon the grave or into trees that take their root deep down in the grave, and even a mote suffices to quicken the dead and to give him back his former existence. A spark that flies from the burnt log of wood becomes

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the germ of life, or turns at once into the very youth or maiden it was before. Life cannot be extinguished in a world in which everything is animated and in which outward forms are transitory shapes—shadows on the wall of life, which remains, notwithstanding all vicissitudes, the same, one and undivided. It is the belief in the essential unity of all that lives and moves which underlies this conception, and which justifies, as it were, the easy natural transition from one form to the other. It is an important point to retain in our investigation, and one of the traits in the delineation of the world of fairy-tales.

We proceed now to the men and women that live in it. Few are the types, but they multiply and combine in so many ways that the number seems legion. Yet we can very quickly distinguish the leading characters, which reappear over and over again in the manifold combinations, as in a kaleidoscope, shaken together by the ingenuity of the poet who tells the tale and shapes it whilst telling. It has been possible, therefore, to reduce that multitude to a small number of types, and by leaving out some of those incidents which the tale in its development gathers into itself, assimilates and transforms, the remainder can be brought to an irreducible minimum. The fairy-tale proves to be of the same matter as that of which the world has been built. Only a few elements produce by their combinations the infinite variety of creation. And the poetry of the tale consists in this free play of the elements in their combinations. There may be only one element, in nature and in tale, but this belongs to metaphysics, and they are not the friends of my fairy. Let us, therefore, turn to some of these primitive elements, the characteristic features which a large group of tales have in common. A feature we meet with very often is that of the son or the daughter who is least considered and worst

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treated, and who turns out afterwards to have been really the very best,—the bravest, the noblest and the most beautiful in body and mind. The person so selected is either deficient in some quality—is lazy, indolent, small, or ugly—or is reduced to a state of misery and ugliness and servitude by the action of his nearest relatives, prompted either by ignorance or by spite. A child is born of abnormal size, either too big or, in most cases, too small—Tom Thumb—or apparently an idiot. It is especially the youngest son or daughter, and he or she is indifferent or selfish and, therefore, persecuted by parents and friends, or deprived of the fruits of victory by brothers, sisters, friends, or companions. But these unhappy ones are the favourites of the powers that be; they are helped by grateful animals, or by fairies or other supernatural beings, who fall in love with them; and the very personages who had to endure taunts, nay, to suffer the greatest indignities and hardships, triumph in the end, and show themselves not only the best and most worthy of admiration but also the most generous and forgiving; and "they live on happily ever after."

This fundamental principle, to which a large number of tales can easily be reduced, takes the most diversified forms. A vast amount of secondary incidents make up the plot of the tale, and change the form and sex, the surroundings, and the conditions of success. I have only to mention the innumerable variants of the type of *Cinderella*, which belongs to this cycle, to prove my case. It is the same tune played to any number of settings. It is impossible to follow up these variants here even at a remote distance. The cardinal fact recurring in all these hundreds of variations is: a maiden, treated with contumely by her sisters or her step-mother, is helped by fairies or other helpful creatures to a proper recognition of her virtues and to a station in life in accordance with her merits. In another case it is the third or youngest

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brother who is sent out to do the work in which the elder brothers have failed. He is to catch the thief who steals the golden fruit from the king's garden; he is to descend to the nether world to find the princess who has vanished; he is to fight giants and to defeat wizards, or to accomplish dangerous missions. As a menial servant, a male Cinderella, he wins the love of the princess; or coming back in such a disguise after he had been thrown down into the pit by his own brothers he weds the princess, who chooses him in preference to any other wooer. The final act in the little romance is always, justice done to the wronged.

The same view of unity and of the fundamental identity of all the beings in creation, which pervades the contemplation of nature, holds good also for the rôle assigned to animals, in the action of the play. They are not to be judged by outward appearances. The meanest and the most insignificant may turn out to be the possessors of unknown powers; they wait only for the proper time and the proper person to display them to advantage. Just as the youngest brother is despised, so also the animals or implements which fall to his lot, or which he chooses for his exploits, are poor or insignificant; such as a jaded horse, a rusty sword, a lean cow, a cat, or some other such object rejected by his brothers in haughty disdain, for the choice of which he is ridiculed and laughed at. In some instances it is the father who leaves to his youngest son some such trifling object, and this very trifling object is the most precious when used by the right man. Puss-in-boots is an example in point. But Puss-in-boots must not be taken to be only a puss, she is so only in appearance, and our western tales in their last development have been shorn of the essentials of the older form and have been mutilated beyond recognition. And this is not the only example of moral deterioration of the tale. But we must not linger now on our way, and

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attend to the patients. I must leave them to the tender care of our Society to restore them to their pristine health and perfection.

We turn to another important factor in the mechanism of our tales, the aim and object of the quest. In many instances these also are insignificant objects—an apple, a horn, a table, a stick, a pair of sandals, a carpet, a cap, a bird; or, again, a piece of flint, a comb, a feather, a hair. Here also first impressions deceive. The coveted prizes are not what they seem. In reality they are quite different things. The apple or the nut is a palace, the horn is the hold of herds of cattle, it is the horn of Amalthea, of abundance; the table is readily-decked with all the dainties of the world, the stick is the means of invincible power, the sandals or the carpet the means for quick travel from one end of the world to the other; the cap makes the hero invisible, the bird breaks the spell and quickens to life those who sleep the sleep of death, the stone becomes a mountain and a barrier to the pursuer, the comb a forest, and so forth. One and all have far greater potentialities than their outward appearance betrays.

Another type, representing a different set of ideas, is the child which is abandoned or the hero killed so as to prevent the fulfilment of the forecast of its future greatness. Wickedness has now a definite aim; it is a question of self-preservation. But the tale recognises no possibility of active interference with the laws of the world. No human power can divert the course of events. It is fate, "Moira," which determines the future of every being, and in vain does man attempt to fight against inexorable destiny. But this fate is not "fatalism," a blind law to which everything is equally subject and which determines the life of every one in the same degree, which scatters good and evil indiscriminately and affects the whole world with woe and joy. In the tale it is

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limited in its effect to a few selected persons whose course has been determined long before, and no power on earth can change or turn it, not even the death of the hero, for he comes miraculously back to life. This conception, which rests on the belief that the best must inevitably come to the best, independent of the circumstances in which he has been born, is akin to the type of the *Youngest Brother* or *Cinderella*, for they were also born—to use a phrase of the eastern tale—with the star on their forehead and with the golden crown on the brow. In the one case the history begins at the birth, or shortly before the birth, in the other after they have grown to manhood or womanhood. The experiences of the one are often indistinguishable from those of the other. Both undergo a certain amount of hardship and danger ere they reach the object of their ambition.

But this world is not filled only with heroes and kings; there are also abnormal beings lurking everywhere, and with them the hero has to fight, or by them he may be helped in his daring adventures. It is a remarkable feature that not a single normal animal appears in all the fairy-tales as the antagonist of the hero. The only animals which he has to fight are the mythical dragons, or misshapen creatures which by their deformity show that they are standing outside the range of the regular and natural; monsters in human or animal shape, the like of which are not usually met with, which are a source of danger and evil to persons or countries, and of which these are ridded by the hero. The weapon employed is superior knowledge. Ruse, cunning, or intelligence, decides the contest between the giant, or the terrible monster, and the small human being. Size is of no moment; Tom Thumb understands better how to overcome difficulties than his huge temporary masters, and the giants are always portrayed as great louts, limited in intelligence, and easily trapped by the wary nimble man. At times

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the hero is helped by men who can do prodigious things, having the power of giants with the size of men. The one can uproot whole forests, the other drink a river, the third is as fleet of feet as the quickest thought, another can blow hot and cold, and, again, another can see at enormous distances. But they do not betray their qualities outwardly, and are recognised only by the feats which they perform. Even in this case physical force does not stand on the same plane as keen intelligence. With all their strength they are stupid; a humanised and reduced form of the lordly giant.

We have now been roaming, I think, long enough in the realm of the fairy-tales. We have scaled the heavens on a beanstalk like Jack, or, perhaps, on sunbeams; we have followed the aerial flight of the swan-maidens; we have descended into the nether world; we have ransacked the storehouse of the fairies' palaces. But what does it all mean? Is it a mere play of fancy coming from nowhere and going no whither? Is it the birth of a day, not destined to see the sun of the morrow, or is it as everlasting as the heroes of the tale? And if so, why so? What does it all portend, and whence the deep interest it has been able to rouse, and the enthusiasm it has been able to kindle everywhere and at all times? I have come back to my starting-point, but no longer with empty hands, a mere questioner at the closed door. The door has opened and we have had a glimpse of the treasures heaped up in the palaces of the fairies. And more than that: a whisper of the fairies has been overheard. I hope to have heard aright what they spoke. Should I have missed its true meaning then I trust that someone else will be more favoured and bring you a better message than has been vouchsafed to me.

What I heard was this. The fairy-tale was the first attempt of man to solve the riddle of life and world. It is

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the first attempt to understand the ways of the world, and to offer an explanation of all that seems so disconcerting and difficult to understand. We are surrounded by ills and troubles; we are placed in the midst of beings, some savage, some tame, some kind, some unkind; illness and death, poverty and misery, hardship and wrong seem to reign supreme. There is a throbbing, fighting, disporting animal life of which we know nothing, and some of the animals seem to possess qualities higher than man. There are some whose movements are furtive, mysterious, whose powers for evil are great. There is a world of flowers and trees, each one living in its own way, also endowed with mysterious properties. We are told, then, that all these are parts of one whole, are filled with one universal soul. There is no essential difference between one creature and the other, and the sight of the eye is deceptive. Everything is subject to the same law of eternal change; but this change does not affect the fundamental unity of the universe, nor is it limited in any way whatsoever. The differences between various species and kinds are obliterated in nature, and supreme equality lies at the root of the social conditions of mankind. What the one is to-day the other may be to-morrow. It is all so democratic, and withal so well defined. True, there are degrees in society, but there are no insurmountable barriers between the one and the other; the best, the bravest, the truest, the most upright wins in the long run. Things are not what they appear, the lowest contains in itself the possibilities of the highest. And the mark of the highest is physical prowess and moral rectitude. This world, then, with its infinite possibilities is not left a prey to the wicked. The fundamental principle which governs it is that of absolute justice. No wrong remains unpunished, no evil without redress, though not always in the manner expected by us; in the most unexpected way justice finds out the

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wicked, and reward and punishment are meted out in the end to the innocent and to the guilty.

As such an ideal state cannot be found in the real world, the poetic imagination of mankind,—the divine gift placed in the cradle of man at his birth,—has created this imaginary world of unity, beauty, and justice, and has transplanted thither all the ideal hopes and aspirations of man. For what have been the ideals which have inspired man from the beginning and which animate him still in his noblest pursuits? Are they not the desire to realise some of the pictures of the fairy-tales? to create a world that is better, happier, and more glorious; where the differences between man and man have disappeared; where illness and troubles, fleeting shadows like the clouds, are dissipated by a warm and radiant sun; where justice reigns instead of wrong and oppression, and where virtue is rewarded. We may call such a picture a vision or an Utopia, for we look more to the difficulties which prevent its realisation. We are too scientific; we are calculating machines and men of exact science, we have allowed our imagination to shrivel up and our poetry to disappear. With them departs the best that is in man, the possibility of enthusiasm, the glow of inspiration, the joy of life, and the glory of the world. And yet all the while we are deceiving ourselves into a semblance of satisfaction and pretend to have got nearer the solution of the riddle than those were who told the first tale.

Are these not the same ideals which have inspired men of genius in all ages and at all times? Has not man tried to obtain the mastery of nature, and to fathom the mysterious properties of the elements? to utilise the very same forces which nature in a better and a more loving mood offered voluntarily to the hero of the tale? What is the aim and object of all science, if not to provide for man the same means for his happiness,—health, long life, enjoyment and knowledge—as "once upon a time"? Nay,

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the objects are almost identical. We desire to shorten space, as they did by the flying horse and the magic carpet. We wish to spy out the mystery of heaven and see down the depth of the sea as they did when the man of long sight searched for the hidden beauty among the places above the skies or at the bottom of the sea. It is immaterial whether Dick Whittington is a tale or a legend, the fact remains that he had a Puss-in-boots, and that we also are turning to the dumb animal world for help in our adventures. No greater truth has yet been formulated than that there exists a herb of life. What else was the dream of the alchemist but to find the elixir of life, the stone of the philosopher? so as to change the elements, to turn base metals into gold, just as the fairy does by the touch of her wand, to prolong life just as the "water of life" does in the tale. And is not the final aim of modern science to discover and place, as they say, on a scientific basis, the Unity of Nature? Unity presupposes the possibility of all these marvellous changes which are dreamt of in the tale and make its charm so great. Magic is only a secondary stage of this conception, for a man can only perform those changes when he believes that it can be done, that the one can easily be permutated into another and that life is essentially one and the same in the whole of Nature. I shall be confronted by the argument that not all the tales have either a moral background or a moral ending. This is quite true; but such tales are the poor remnants of a much more complete tale in which these features made its fortune. Herein lies the value and importance of our Society. We are taught to take a comprehensive view, to gather all the variants and forms in which a tale has been preserved, and to reconstruct it so that we recover the old form with all its charm and all its poetry. Whilst doing so we shall feel the same sensation which stirred the alchemist of old when

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he felt himself on the track of the elixir of life. Our imagination is set on fire. The days when the "world was young" dawn again upon us. Everything in us and around us is suffused by this glow and we see mysterious powers working for good. They who told the tale for the first time cast the picture back into days that had gone by long ago; we are throwing the rays of light before us into the days that are to come. For these tales express in a pithy and poetical form the ideals of mankind. The secret of the fairy-tales is that they are thoroughly human, no difference of faith or race, or station in life is recognised. They draw man to man, thereby weaving a spell over our mind. They find a ready echo in our heart; they appeal to every man, woman and child who is not yet affected by the conventionalities of life, who is still responsive to the perfume of the flower, to the warbling song of the bird, to the music of the murmuring stream, to the poetry of forest and glen, to the glory of the skies, and to the beauty of the world. They are a vivid reflex of those times when every day brought forth another wonder, and the fragrance of the poetry of life is wafted into our soul, refreshing, vivifying, and quickening. Our Society has drunk of that fountain of youth, and it is our privilege to have kept the access to the "eau de jouvency" free to all comers. The Fairy Godmother still showers her gifts upon us. It is for us to appreciate the gifts and to recognise the glint of the gold in the clay out of which we fashion the bricks for the future Palace of Folklore. May you be able to detect a minute fraction of it in the brick which I have endeavoured to add to the grand fabric, and forgive me if I now break the spell and bring you back, let me hope refreshed, to the world of stern realities. It was "only a Fairy Tale."

M. GASTER.

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LOCAL TRADITIONS OF THE QUANTOCKS.

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VICAR OF STOCKLAND, BRIDGWATER.

(*Read at Meeting, 20th November*, 1907.)

THE Quantock district of West Somerset, some of whose traditions are here to be recorded, lies between the Severn Sea and the wide fenlands of the Tone and Parrett, which, roughly speaking, run from north to south, and then from east to west, to form what was once an almost impassable frontier against an invader from south or east. The more open western side of this quadrilateral is dominated by the Quantocks themselves, rising to an extreme height of over 1200 feet about midway of their length, and studded with ancient camps at every point where a crossing could be attempted. In early days there have been practically only two roads into the district from the eastward—one across the Parrett and its marshes by ferry at what is now Bridgwater, where the way was kept in Roman times by earthworks on either side; the other by a ford, passable only at low water, at Combwich, some six miles to the seaward. Except to marshmen, there could have been no way into the district from the south, where Athelney lies hidden in the fens; and the hill tracks to the west across the Quantocks were camp-guarded. There were two of these hill tracks. One still keeps the significant

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name of the "Harepath" or "Hareknaps"—the way, or the ridge, of the host[1]—and the other, still used in part, but even where unused yet to be traced, and of untold age, leads from the Combwich ford to the great hill fort which crests the rounded summit of Danesboro' or Dowsboro' hill, midway on the highest part of the range. The great Roman roads passed to the southward of the Tone fenland, but a secondary road ran from Street along the low ridge of the Polden hills to the crossing at Bridgwater, and thence apparently skirted the fenland along the hills to their north toward Taunton, or rather the earlier Norton Fitzwarren station. A strange triangular camp of great strength on this road, near Petherton, has at all events been used by the Romans, and has its legends of buried treasure accordingly.

So isolated, and at the same time so strong, a district would seem to be a natural frontier position between eastward and westward tribes, and our earliest records prove that it was such. The ancient province of Domnonia extended little to the east of the bounding fenlands which parted the men of Dyvnaint of the Goidelic stock from the intrusive later Belgae, and the *Anglo-Saxon Chronicle* tells how, after the battle at Peonna[2] in 658, Kenwalch of Wessex drove the Welsh into the shelter of the district at Petherton, no doubt across the fen paths which he could not penetrate. The same authority records that in 682 Kentwine "drove the Britons to the sea," which can only have been by successful invasion of the Quantock land; but it was not until Ina's victory over Gerent of Dyvnaint in 710 that the district was finally incorporated into the Wessex dominion, and held by the building of the stronghold of Taunton at its south-western angle, where it lay most open to attack from the West Welsh lands yet un-

[1] A.S. *here*, an army, and *cnæp*, a hill-top, ridge.
[2] Pen-Selwood, near Frome.

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subdued. Later, in 878, the Quantock stronghold lay in the rear of Alfred as he planned in Athelney, and there is no record that it was held by the Danes.

The lateness of the Saxon conquest has had a very great effect on the population of the district. In the early eighth century it had ceased to be the Saxon policy to drive out or enslave the conquered, and the Welsh, under the laws of Ina, were treated on something more like an equality with the conquerors. The physique of the present population bears unmistakably the mark of the Celtic as well as of the Saxon type, while the dialect is akin to the Devon rather than to the Wessex division, though rapidly losing its distinctive points. In 1876 Prince Louis Lucien Bonaparte made a special visit of research into the district, and the results were recorded in the *Transactions* of the Philological Society for that year. He then concluded that the Devon type of dialect was rapidly passing into that of south-western Somerset; but the difference between the speech of the Quantock villages and that of the country just across the Parrett is still marked enough. It is the tale in Stoke Courcy that a man thence went to work at Puriton, beyond the river, and returned after a week or two because "they did talk so terrible broad there that he could not rightly zince what they did zay." We share with Devon, accordingly, Celtic place-names, and Church dedications to Celtic Saints—those to St. Dubric and St. Decuman[1] being instances of the latter, and probably the name Quantock itself being one of the former.[2]

The proportion of well-marked dark and brachycephalic individuals among the population is about equal

[1] At Porlock and Watchet respectively. Also St. Petroc at Timberscombe, St. Culbone at Culbone, St. Congar at Badgworth.

[2] This is usually given as from "Gwant og," "many hollows"; but the Saxon form "Cantuc" seems hardly to bear this out.

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to that of folk of the Saxon type, but on the coast, from the Parrett mouth to Porlock, a third type, of which more is to be said, occurs.

One may take it that the few traditions which have been mentioned as remaining with reference to the Roman camp near Petherton can only come to us from British sources. They are our earliest, at all events, and refer to times when the garrison and inhabitants were at peace. The field adjoining the camp is still called "the money field," and coins are now and then found there. Probably it was the place of market with the troops. But a tradition recorded in 1857 by the Rev. J. W. Collins[1] still lingers, to the effect that just outside the camp enclosure is a buried treasure-house, with an iron door, which can only be found at full moon, containing untold wealth. This buried treasure legend occurs constantly in connection with Roman camps elsewhere, in one form or other, and such large finds as those at Caerwent of last year, and along the Roman wall, bear out the tradition, and the statement of the *Anglo-Saxon Chronicle* that the Romans on their departure from England took some of their treasure into Gaul and buried the rest.[2]

We have no tradition of Roman warfare, or indeed of the Romans by name. The next hero of tradition, Arthur of Britain, has left no mark on the Quantock memory as it exists to-day, though to the southward he is still remembered round Cadbury camp, the Camelot of the "Green Knight." Capgrave has given a legend

[1] *Journal Brit. Arch. Assoc.*, vol. xxi., 1857, p. 297.

[2] *Anglo Saxon Chron.*, Anno 418. Treasure is said to be buried in a field at the back of Stockland church, where the traces of the stone-pits whence the material for the old building was taken are still visible; "But the man who is to find that treasure isn't born yet." The stone would almost certainly have been a gift, and the reference therefore might possibly be to the "treasure laid up in Heaven" thereby for the donor, in a perverted form.

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of King Arthur, however, localising his meeting with St. Crantock and the finding of the Round Table, during his quest for a certain dragon, in the "marsh of the Car" at Carhampton. The legend is forgotten now, but the dragon is carved in the churches of Old Cleeve and of St. Decuman, which lie close to Carhampton and Watchet on the western foothills of the Quantocks.

Still, on the western slope of the hills, it is said that a dragon with two heads, was slain by an unnamed champion at Crowcombe, and one of the bench ends in the church records the feat. Another dragon, also carved in the church, was killed by a champion of the Fitzwarren family, nearer Taunton, at Norton Fitzwarren, but of these two exploits no details are preserved.

A third dragon, which had its habitation in Shervage Wood, below the Danesborough camp, on the eastern slope of the hills, is however told of very definitely, and is still used as a deterrent to children who might linger too late among the whortleberry bushes.

It was a long dragon, "one of that sort they called a worm," and devoured every living thing within reach. Consequently the local woodman was unable to go to the wood and cut the faggots on which his living depended. At last, however, starvation drove him to work at a time when the dragon seemed to have gone elsewhere in search of prey, and during the morning he cut wood unmolested, seeing or hearing nothing of the terror. At noon he sat on a fallen log half buried in fern to eat his "nummit" (noon-meat), and as he sat, the log heaved under him. It was the sleeping dragon. Whereon, in desperation, he leapt up, and crying, "So thee do movey, do 'ee? Take that then!" he struck his axe into the beast, and fled. But what became of the dragon no man knows, for it was never seen afterward.

It is worth notice that each of these legends is located at the position of a camp. That at Crowcombe is under

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a large circular entrenchment known as "the Trendle Ring," Norton was a Roman station, and Danesborough is the refuge camp of the district, with a battle-tradition of the slaughter of "Danes" still remaining.

A fourth camp, unnamed, lying in Aisholt parish, on the eastward slopes, and guarding a pass over the highest ridge of the hills, "Will's Neck," seems to be associated with a more definite battle-tradition yet. The field below the spur of hill where the camp lies, in which the fight took place, is still pointed out as that where "the worst battle ever fought in these parts was fought. The dead men were heaped all so high as the top of the gates, and the blood ran out so deep as the second thill," (*i.e.* gate bar). The folk can tell you no more, but will repeat the detail, only adding that it is not so long ago that the graves of the dead men could be seen in the field, and that swords and spears had been dug up often. Nothing is visible now to break the surface, and it is not known what became of the weapons. This statement is probably traditional, and may date back indefinitely. The formula, "So and so's grandfather," or "our old people" has, I believe, come down with very many legends as an integral part of them.

I would hazard an identification of this last battle with that in which Kentwine drove the Britons to the sea. The position is strategically correct for the resistance by the Britons to the Saxon advance, while the ridge above the battle field, "*Will's* Neck," preserves the name of the defeated *Welsh*men and their flight to the coast and Exmoor. That battle of Kentwine's must have been a fierce one, and we have no record of later penetration so far into the district by the Danes.[1]

It is possible that the dragon traditions of the other

[1] In 1010 the Danes raided Cannington Marsh (*A.S. Chron.*), but seem to have been unopposed. The definite localisation of their foray thus points to the confinement of their movements to the eastern boundary of the district.

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positions may record the battles of the Wessex dragon under Ina with the Red Dragon of the Welsh, as told in allegorical form by the gleemen.[1]

One of our "ghosts" may also be a relic from Saxon days. He appears in a deep hillside lane with his head under his arm, and is well known and feared, though he is not held to portend anything in particular. Remembering that in the olden days it was not unusual to decapitate the body of one who was restless in his grave, and re-inter it with the head laid aside, it is probable that somewhere on the hill lies a Saxon so treated. In the case of a similar ghost in Gloucestershire, such an interment, with the head laid beside the thigh, was actually found in the field where the ghost walked.

Another headless ghost rides down a slight hill half a mile further on, his steed being a hurdle, and his head is held before him. Probably this is of later origin, and may refer to some local follower of Lord Audley of Stowey and Perkin Warbeck, who had been drawn to the scaffold on a hurdle, and there beheaded, after the manner of those days. It is possible that there is a good deal more to be done in the way of collection of historic memories from the tales of the ghosts of the countryside.

Of the coming of the Danes the battle traditions have much to say, if nowadays they are growing misty. But here it must be noted that every tale of ancient warfare in the Quantock country, and probably in the rest of Somerset, is assigned to the time of the Danes in a way which is not wonderful when one considers that Athelney itself lies on the edge of the Quantock land, and that from 835 to 1010 the North Somerset coast was constantly ravaged by the Viking fleets. I have known even Sedgemoor fight ascribed to the Danes.

[1] See Geoffrey of Monmouth, *British History*, bk. vii. c. 3, "The Prophecies of Merlin."

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The first landing of these invaders, in A.D. 835, was at Parrett Mouth, but on the right bank of the river. The memory of that invasion is still so clear, however, that it should be recorded. The field of battle lies under Brent Knoll, and is known as "Battle Borough." The tradition is that the enemy was destroyed because a certain old woman dared, during the fight inland, to prevent their escape by cutting the cables of the ships, and so setting them adrift on the falling tide. The landing and defeat are briefly recorded in the *A.S. Chronicle*, Bishop Ealhstan being one of the leaders of the Somerset and Dorset levies. The next Danish invasion was that of the Athelney campaign. We have no actual stories of Alfred; but the fort on the end of the Polden Hills at Downend, close to the bank of the Parrett, is said to have been a place "where they came from Athelney to fight."

This tradition was given only a few months ago to the Rev. W. Gresswell, by an old illiterate labourer, and is remarkable, as the place had up to that time hardly been noticed as a possible Danish stronghold, and it could not have been mentioned to the old man as a battle place otherwise than by tradition. There is still work to be done in this connection, and I must pass by the deductions which might be drawn from it.

Of the same date would seem to be a tradition connected with the small stone-walled and very ancient hill fort which I have mentioned as commanding the tidal ford of the Parrett at Combwich, and now known as Cannington Park (Park being in west country parlance still a term for enclosed but uncultivated ground). Here local tradition says that a force of Danes was exterminated with the exception of one boy. The graves of the slain lie on a hill close under the camp, and are very numerous, many of the skeletons bearing marks of weapons. That the tradition records the nationality of the slain correctly seems certain, as a short exploration of the battle trenches,

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in which the dead have been huddled in long rows, has yielded pottery of Anglo-Saxon make, and distinct evidence of indiscriminate massacre. I shall have to refer to this camp again in another connection, and will not enter on the vexed question of what this force of Danes may have been.

The little town, once a borough, of Stoke Courcy, the centre of the north of the district, has its own traditions referring to later history. The ruins of a small castle still stand there, and the church is a fine early Norman structure, both dating from the early twelfth century. Concerning the founding of the place, the tradition is, first, that once the town was all on the top of Farringdon hill; and, next, that once the name of the place was nothing but Stoke, and then a giant came and built the castle, and his name being "Curcy," they called it "Stoke Curcy" ever since.

The Farringdon tradition I shall refer to again. The giant is an actual historic character, being that gigantic John de Courcy who was the first earl of Ulster, and the reluctant champion of King John against an equally gigantic French knight, who fled from him on his appearance in the lists. The eighteenth-century ale-taster's quart tankard of the borough still exists, and is considered to be "Curcy's breakfast mug" by the villagers.

The neighbouring castle of Stowey, of which only the earthworks now remain, was held by Falk de Bréauté, whose peculiarly robber-baron customs are probably remembered in the warning to the Stowey children that they must not go past the mounds after dark, lest the giants who live in them should put out their hands and catch them.

Both these castles were slighted in 1455, but the local memory has it that "men from Dowsborough beat down Stowey castle, and the men from Stowey beat down

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Stogursey castle." But this tradition may rather refer to some episode of the wars of Stephen or of the barons.

From this date until Sedgmoor we have no traditions of warfare, even the siege of Bridgwater having left no trace.

The Stogumber district, along the western slopes and foothills of the Quantocks, is one of the few districts where St. Thomas à Becket's Day is still observed in a way.[1] The de Tracys, Fitzurses, and Morvilles belonged to the countryside, and the memory is not wonderful. The day of the martyr, July 7, is that on which the beans must be sown. It is called Saint Becket's Day, the usual Christian name being omitted. This peculiarity perhaps points to an early cult of the martyr, dating previously to the adoption of the recognised title "St. Thomas of Canterbury."

Trees on which rebels were hung after Sedgmoor are still pointed out at Durleigh and Crowcombe, and the site of an old cattle-barton on Stockland marsh is known as the place where two fugitives lay hid until they escaped by boat to Wales. The battle is brought very near when one is told by a middle-aged farmer (Mr. Case, late of Farm) that he has often heard from his great-aunt how her grandmother used to tell her of the search of their out buildings by Kirke's men, and how they thrust their pikes among the hay and straw to dislodge possible fugitives.

The great hill-camp of Danesborough is practically the central point of our district, and it is a usual saying with us that a Quantock man never cares to be out of sight of "Dowsboro' pole." It is also the centre of a very remarkable chain of traditions which are perhaps the most important remains of our past which I have to record. I have already mentioned the tradition that at Danesborough there was a massacre of "the Danes," and

[1] Disuse of the festival was ordered on November 16, 1538, and enforced strictly under penalties.

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though it is not likely that those marauders ever reached the camp, no doubt some such slaughter did take place there, possibly in the invasion of Kentwine. But it is said that the old warriors are still living within the hill, and that at midnight their songs and merriment as they feast may be heard.

Shervage Wood, on the westward slope of this hill, already mentioned as the haunt of a dragon, is still the scene of a curious and not very explainable custom. On Good Friday the men and boys of the neighbouring villages turn out and hunt the squirrels which abound in the wood, with throwing-sticks and stones. This they call "hunting Judas," but no reason is known among them for the procedure otherwise than that it "always has been done." Any hint of analogous custom which would lead to explanation of why the squirrel represents the traitor would be most welcome.[1]

In the same wood is a shallow, peaty, but never-failing pond, known as "Wayland's Pond," standing at the intersection of four ancient boundaries; and the smith of the Asir is remembered again not far away.

From Danesborough runs eastward the ancient trackway to the Cannington, or Combwich, fort and the tidal ford. And along this route the "Wild Hunt" still passes overhead, coming from the river to the hills. The belief in the hunt is strong with us, but I have never heard that its passing is held to portend anything special, as in the north.

It is said that once there lived at Keenthorne, the point of junction of the ancient trackway and the present main road,—probably always a crossing, and from time immemorial the site of a smithy,—a smith who was a

[1] [Probably the tradition that Judas had red hair gives the point in common with the squirrel. For a similar squirrel-hunt see vol. xiv. p. 185. This was held in November, but if the object really were to preserve or assert a right of common in the enclosure any holiday would suffice.—ED.]

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good craftsman, but given to boasting to such an extent that at last he declared that "if the devil himself came to his forge he would shoe his horse for him; aye, and shoe him to rights too!" As might have been expected, the smith was called up at midnight by a traveller whose horse had cast a shoe, and hurried down to open the doors of the smithy, only to realize that the rider of the great black horse which was led in had himself a hoof instead of a boot. The man was terrified, but had presence of mind enough not to show it. He said that he had left his shoeing hammer in the village, and must run and fetch it, and the terrible rider made no objection. The smith went to the parson at once, and roused him, and implored his assistance, only to find that he was bidden to keep his promise, else, of course, Satan would have him. But he was in no case to take pay for the work, or else he would equally of course have sold himself to the evil one. Then the wretched man begged that at least the parson would go back with him.

"No, for if I am seen, the devil will go away, and you will not be able to do what you promised. I can only come as far as the corner, and there hide."

So the two went back together, and the parson hid behind the hedge. After which the smith shod the horse "and shod him to rights too, all so as he boasted he would," even the devil himself praising the work, and being anxious to reward the smith handsomely. But the man, having been warned, protested that he took no pay for night work. The devil insisted, but to no effect, and at last became suspicious that the smith had some auxiliary. Looking round, he was aware of the parson, in hiding.

"Ah," he cried, "if it wasn't for that old blackbird behind the hedge, I'd have made thee take the money!" and with that he and his horse "vanished in a vlash of vire."

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Here one would suppose that the details are mediæval, the ancient remembrance of the smith of the Asir having been worked up into a moral lesson on the value of troth-keeping. Still, that corner has an evil reputation among the farm waggoners, and even with the coachmen of the residents. It is not at all unusual to hear that there is more trouble with horses at that corner than anywhere else. Within memory, too, a witch is said to have lived close by, who had an uncanny power of sending her clients home. My informant, an old man of 75, stated that in his father's time certain Stockland villagers went to this wise woman, "who knowed more than what she ought to have knowed," to learn something about the future. After they had been told by her, she enquired how they would like to go home—"ride or walk?" They, being puzzled, replied that they didn't mind—and then they were at home—"how they could not tell, unless it was over the tree-tops."

But the riders of the Wild Hunt are specially localised at the riverward end of the trackway, where the hill fort of Combwich has a most uncanny reputation. The hill itself is a bold, rounded mass of the mountain limestone of the Mendip formation, cropping out through the red sandstone, and is said to have been brought from the Mendips by the devil when he dug out Cheddar gorge, which is plainly visible from any point of the district commanding an eastward view across the Parrett. After throwing some material into the sea, thereby forming Flat-holme and Steepholme islands, the next spadeful made the Knoll at Brent, falling short of the water, and the labourer decided to carry the next load westward. He filled a basket accordingly, and with it on his back leapt over the Parrett, landing so heavily that the load was jerked from the basket to form the hill, at whose foot one may still see, deeply impressed in the rock, the mark of his hoof. This is a very definite imprint, but the corresponding

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impression of the hand—for the devil came down on all fours as he lighted from the leap—on the opposite side of the hill, I have not been able to locate, though it is said to be there.

Fear of meeting the Wild Hunt prevents most villagers from using the footpath across the fields under the camp after dark yet. It is told that one man who dared to cross it about midnight heard the sounds of a pack of hounds in full cry, and for a time wondered what fetched "the old squire" out hunting at that time of night. However, as there was evidently a good run going on, he hastened to open the field gate toward which the pack was coming, and stood by to watch. And when the dogs came through, they were not the squire's, but terrible great black dogs, with fiery red tongues lolling out, and the gentleman with them was riding a great black horse without a head.

No harm came to the man in this case. But only the quick wit of another man saved him. He also dared to cross the path in the dark, and was overtaken by the Wild Hunt as it passed overhead. And when he looked up, there was the devil himself following the hounds and riding on a great pig. What was worse, the devil pulled up and spoke to him.

"Good fellow," he called, "how ambles my sow?"

The man was "most terrible feared," but he knew that he must make some answer, so he replied:

"Eh, by the Lord, her ambles well enow!"

And that saved him, for the devil could not abide the Name of the Lord, so he and his dogs vanished in a flash of fire!

It is said, however, that a man met a great black spectral hound on Rodway Hill, between the park and the village of Cannington, and that it "brushed up against him" in passing, and that he was paralysed ever after.

Local tradition has it that this hill is so named from

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the *Rood* erected on it to protect the villagers from the Devil's hunt.

A branch of the old track joins the main way at Combwich itself, running through a deeply worn cutting under heavy trees. Here, "on the night that the old woman who was a black witch died" by falling into the stream, a man, whose "brother still lives in Combwich," met the horseman himself coming down the hill toward the cottage. At first he took him for an ordinary traveller, but as the black horse passed noiselessly, he saw that the rider was a great black man without a head. And then he knew that he was going to fetch someone; and when he heard that the old woman was dead he was not surprised.

It will be recognised that these three appearances of "the devil" are distinctly Odinic. In the first case there is the rider of the sacrificed horse of Thor; next the rider of the golden boar of Frey, Gullinbursti; and then the hooded Odin himself on his horse. The occurrence of such definite remembrances of the great triad of the Scandinavian mythology at the same place is in itself remarkable. It is still more significant when one remembers that even if one may postulate for the Saxons in these early pagan times so definite a mythology as that of the Eddaic, or Viking period, one would hardly expect to find it still so clearly marked in a region settled by already Christianised Saxons. Meeting with the same legends in the eastern counties one would without hesitation claim them as Danish or Norse. They seem out of place in their definiteness in Somerset.

Combwich itself has been, and still is, a little port, the stream that still marks the tideway of an ancient inlet making a tiny berth for coasting vessels where it joins the river. It was the natural landing-place for those Danes whose bones lie outside the camp half a mile away, and there would seem grounds for believing that these

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invaders had reason to know that berths for their ships could be found there. The coast population here begins to show that definite third type of physique which I have already alluded to, and which is still more marked at the actual mouth of the river and along the westward sea coast. The fisher-folk are distinctly of the fair-haired, blue-eyed Scandinavian type, and would pass as natives anywhere on the Norway coast. They have intermarried for ages, and still keep themselves somewhat apart, using boats of a double-ended, three-strake type, oar-steered and thwartless, not known elsewhere, but extremely handy. They have been fitted during the last fifteen years with centreboards, but are otherwise unaltered, and the indispensable bailer is carved of one block of wood in precisely the same pattern as those found with buried vessels in the North.

Just outside the river mouth, an ancient inlet to the westward, at which is a very strong settlement almost entirely of the fair type, mixed with a few definitely British dark and brachycephalic families, has also been a small port, remaining so until Elizabethan times at least. Here occur a cluster of names which are of the Scandinavian type. The inlet is "Wick," and a second and less level, once also tidal, is "Whitewick." The village itself is "Stolford," and the next silted embayment of the land is still "Catford." The hill on the landward side of what was not so long ago the Wick inlet is "Farringdon Hill," and the local tradition concerning this is that the little town of Stoke Courcy, at its landward foot, "was once all on the top of Farringdon Hill"—perhaps as good a dating back to the days of the first settlers, the "Farings," as could be found.

One Stolford family of the fair type, that of Rawlins, has a tradition that "they were driven out of Wales, and came here," but they cannot give even an approximate date or reason for the exodus.

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A second family, the Govetts, has a claim to definite "Danish origin." One member of this family was remarkably musical, and trained the local band at Combwich, some five and twenty years ago. "He came from the old Danes, and they were the most musical people that ever were. When they were about here, some of them stopped and settled down, and Govett came from them. That is where he got his music from." Another definite legend of settlement of a ghastly sort still survives. It is said that the "Danes" had married "some of our women." The women rose by a concerted plan one night, and slew all their foreign husbands.

From the testimony, therefore, of physique, place-names, and traditions, it seems certain that there has been an actual settlement of Scandinavians on the southern shore of the Severn, analogous to, and probably contemporary with, the known eighth-century settlements on the south Welsh coast. With so favourable a land in sight from thence, and that helpless after the first Saxon inroads, it would seem actually improbable that such settlements should *not* have been made.

The Danes of Alfred's troubles most certainly did not gain any foothold in Somerset. Indeed, the utmost insult that one can now hurl at a red-headed opponent on a village green is to call him "a Dane's bastard"—while a new comer who is also a Somerset man is hailed as "an Englishman too." It is quite probable that the Rawlins family tradition of expulsion from Wales may give an exact date at which the Somerset settlement existed, as the Danes are known to have been driven from Wales in 795.[1]

It would be most natural for the wanderers to seek refuge with already established countrymen just across the water. The knowledge of the same settlements would

[1] The local pronunciation of the name Rawlins, is "Hrollins," a close approximation to the Norse "Hrolfing."

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fully account for the first Danish landings being made at the Parrett mouth in later years. For this settlement the hill by the Combwich haven, already guarded by its prehistoric walling, would be a natural place for the sanctuary of the Asir, and it may be worth noting that on this hill the ash trees, rare on the surrounding land, grow abundantly.

It becomes a further and interesting question, whether the old port of Watchet may not have been founded by the men of the same settlement, and if the name of the little market town of Williton, "the town of the Wealas," may not refer rather to these northern foreigners than to the Welsh of the district. Scandinavian names occur in the Somerset Domesday as those of tenants of coastwise lands, mostly those under the de Courcy who gave his name to the village which took the place of the old Farringdon. A later chapelry dedicated to St. Olaf in the Church of St. Dubric at Porlock may also tend to prove a lasting Scandinavian interest in the coast.

To pass now to another group of traditions, common perhaps to all our component populations. The Pixy legends of the district are of no unusual type. Belief in "Pixy leading" is general, and only a few years since a woman, lost in a sudden evening mist within a few minutes walk across the fields from her house, and unable to regain the pathway or find the stile, became actually demented from terror, firmly believing that she was "Pixy led." The legends have one special centre round a large mound on the Wick "moor," exploration of which has this year yielded some very remarkable results. The mound is about ninety feet across by eleven feet high, mainly composed of stones, and it was said to move bodily about the field in whose centre it stands. Its position, not many feet above the old high-water line and below the hill-crest, is unusual. Close to it is a holy well, said to be gifted with healing properties for skin and eye

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complaints, and still resorted to for such. The field itself is called "Pixy piece," and the mound "Pixies' mound": while the well is said to be dedicated to St. Sativola, and is known as "Sidwells." This dedication occurs elsewhere in the county and in Devon (Exeter and Morebath). The Somerset "Sigwell" at Charlton Horethorne is also associated with a barrow. It would seem more likely that in both these cases the name is connected with the "sidhe"[1] of the Gaelic population, and that the mediaeval saint has been chosen for some distant likeness of name, if not evolved from it.

In this mound the pixies were said to live, and an old barn close at hand is the last place where they were seen by "Mr. Rawlins's uncle." He heard the sound of threshing, and crept up to the barn to see who was making free with his corn. As he came near he heard voices.

"How I do tweat," said one.

"So thee do tweat, do 'ee?" answered another, "well then, I do tweat and double tweat, looky zee!"

Mr. Rawlins's uncle looked over the half-door, and there were the pixies with their red caps.

"Well done, my little vellows!" he cried, and at that they fled, and have been seen no more.

The story is not unusual, of course, and occurs in connection with other old barns and relatives of other living men elsewhere in the district.

Another less common legend, but one which is found elsewhere in England and Scandinavia alike, is that of a ploughman who was at work in one of the Sidwell fields. As he worked he heard what he took to be a child crying, and lamenting that it had "broken its peel," round the barrow. The "peel" is the long wooden shovel with which the bread is put into the old brick-ovens, but the man went to see if he could find the child, whom he

[1] Older form "side"—presumably pronounced as "sheĕdĕ" (M'Ritchie).

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supposed must have wandered from home. He could see no one, but on the side of the mound was the broken peel, which he mended with string, being good-natured, and supposing that the child could not be far away. When he left work in the evening he went to see if the peel had been recovered. It was gone, but in its place was a cake hot from the oven of the grateful pixy.

There is no treasure-legend attached to the mound, which is, in the light of the results of the exploration, significant. It was said that "beautiful music comes from it of a night," and (perhaps in this district, of course), "that a Dane was buried there." But the most persistent statement concerning the mound was that "if it were digged down by day, it would be put back that night." This statement probably occurs in connection with other barrows, but I have always had a strong opinion that it was a memory of an actual attempt at mound-breaking by some enemy, and of replacement of the moved material by the tribe.

The mound seemed from position and tradition a most likely place for the burial of a Scandinavian warrior near his beached ships, besides that the size and position of it was most unusual. A joint exploration was therefore carried out this year by the Somerset Archaeological Society and the Viking Club, under the superintendence of Mr. St. George Gray, Mr. A. F. Major, and myself.[1] The mound proved to be of early bronze date, three perfect secondary interments with accompanying flint implements and typical "beakers" being found in the upper portion of the barrow. Below them, and resting on the bed rock of the district, had been built a perfect circular wall surrounding the core of the structure, some 3 ft. 6 in. high and of varying thickness. Within this we expected

[1] The full account of this exploration will be found in the *Saga-book* of the Viking Club for 1908, and will be published separately during the year.

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to find the primary interment; but it had been removed already. The mound-breakers had been the Romans, and they had left a coin of Constantine and a large fragment of a typical *mortarium* almost on the bed rock. They had dug straight down the centre of the mound from the highest point, and in doing so had disturbed several other interments, though they had missed the three important finds we made. Many scattered bones had been collected and replaced in the upper part of the refilled pit, and there can be little doubt that the statement as to replacement of the mound refers to this breaking.

The absence of any treasure-legend may be accounted for by the same exploration, as one would suppose that there had been some such belief in a hoard to induce the Romans to dig. Whether a tradition, which we did not hear until we had commenced work, to the effect that harm was sure to happen to anyone who opened that mound, may not refer to what happened to the party of Romans who broke into it is another question.

With this remarkable group of traditions I must conclude, only adding that, except where I have acknowledged their acquisition from other collectors, all the materials for this paper have been gathered by myself from the folk during the past twelve years. One regret I must express; and that is, that I cannot give in print the dialect in which the tales were told. To attempt to do so would involve too lengthy an extension of most of the legends.

C. W. WHISTLER.

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SOME NOTES ON HOMERIC FOLK-LORE.

BY W. CROOKE.

(*Read at Meeting*, 15*th May*, 1907.)

IN this paper I propose to deal with some of the folk-lore and folk-tales to be found in the Homeric poems, and it is not my intention to join, except indirectly, the mellay of the Unitarians,—those who, like Mr. Lang, contend that the *Iliad* and *Odyssey* are the work of a single writer,—and the Separatists, or, as they used to be called, the Chorizontes, represented by Mr. Leaf. But the study of the folk-lore and folk-tales of Homer is so closely connected with the problem of origins that it is impossible to pass by this controversy in silence.

As students of tradition and romance our sympathies are probably on the side of the old-fashioned view which attributes both epics to a single writer. The arguments in its favour have been forcibly stated by Mr. Lang in his recent book.[1] In the first place, he has made a well-timed protest against the "analytical reader," "the literary entomologist," as he has recently been profanely called. "The poet," he justly remarks, "is expected to satisfy a minutely critical reader, a personage whom he could not foresee, and whom he did not address." He accepts the statement of Mr. Leaf that the epics were "Court poems. They were composed to be sung in the

[1] *Homer and his Age*, in continuation of his earlier work, *Homer and the Epic*.

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palaces of a ruling aristocracy . . . the poems are aristocratic and courtly"; they are in no sense ballads or folk-song. This fact, as will be suggested later on, tends to explain some curious omissions, and the reticence which the poet displays regarding ideas and traditions which must have been within his knowledge. Any one who has had personal experience of such Court poets, like the Bhâts, who are the singers and panegyrists of the aristocracy of India, will easily understand why the poems contain the inconsistencies on which the Separatists have laid special stress. It is most improbable that the epics were reduced to writing in the age during which they were composed, and it seems quite certain that the audience which heard portions of them recited in the great hall of a palace troubled itself little about the contradictions which impress the modern critic, even if these attracted attention.

Mr. Lang, again, has done good service in showing that the *Iliad* has a well-developed plot, and he adduces weighty arguments to prove that the Doloneia, or Tenth Book, forms a necessary part of it. He also, with much ingenuity, displays the consistency of the character of Agamemnon throughout the *Iliad*. He argues that both epics represent the culture, customs, and art of a single age. In particular, the methods of disposal of the dead have supplied large materials for controversy. This question seems to be placed out of court by his remark that the people of Australia and Tasmania practise, or did practise, every conceivable way of disposing of their dead.[1] I have lately had occasion to consider this question with special reference to India. Here we find no uniformity of practice. Inhumation, cairn burial, crouched burial, burial in shaft graves, exposure to beasts and birds, disposal on platforms, and various forms of cremation, are some of the many modes which prevail

[1] *Homer and his Age*, 95.

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[illegible] not ethnically distinct, and possessing a [illegible] degree of culture. Further, we find these [illegible] under our very eyes—forest tribes who [illegible] their dead adopting cremation when they [illegible] Brahman influence, and Hindus converted [illegible] Christianity replacing cremation by inhuma- [illegible] Facts of this kind, in short, seem to be liable [illegible] modification, and provide no safe criterion [illegible] the relative ages of poems like the epics.

The facts thus collected seem to indicate unity of age [illegible] authorship of the *Iliad*. The relation of the *Iliad* [illegible] *Odyssey* is a much more difficult question. I do [illegible] pretend to offer an opinion on the arguments based [illegible] archæology and philology; but I am inclined to [illegible] that the linguistic differences in the two poems, [illegible] which a catalogue has been prepared by that great [illegible] Mr. Munro, have not been fully met by Mr. [illegible] Lang. From the point of view of religion, again, Professor [illegible] Campbell has given a long list of the "obvious [illegible] differences" between the standpoint of the two poems;[1] [illegible] the same view has been adopted by Professor Gilbert [illegible] Murray,[2] both critics being deeply impressed by the [illegible] splendour of Homer's poetry. Mr. Lang's main answer [illegible] to these arguments seems to be that they do not fit in [illegible] with Mr. Leaf's scheme of breaking up the *Iliad* into [illegible] "cantos."[3] Another set of arguments against the unity [illegible] of the two poems has been produced by Mr. Hall,[4] who [illegible] points out that whereas in the *Iliad* the Dorians are [illegible] of no account among the Greek tribes, in the *Odyssey* [illegible] they appear to have reached the end of their migrations; [illegible] that in the *Iliad* the process of the withdrawal of the [illegible] Phœnicians from the Aegean seems to have begun, in the [illegible] *Odyssey* they appear to have disappeared from Greece, and

[1] *Religion in Greek Literature*, 84 ff.

[2] *History of Ancient Greek Literature*, 33 ff. [3] *Op. cit.* 231 f.

[4] *The Oldest Civilisation of Greece*, 42, 236, 246, 258, 269.

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are found trading more especially outside Greek waters; that the knowledge of Italy shown in the *Odyssey* points to a later date; and that local politics in the Egyptian delta fix the date of the raid of Odysseus[1] at the end of the eighth or the beginning of the seventh century B.C.

Mr. Lang is at his best in demonstrating that the schemes for the dislocation of the *Iliad* into lays are impracticable and self-contradictory. The Separatist theory, in short, involves at least two serious difficulties: first, that, assuming the Menis or Wrath of Achilles, the "kernel" of the poem, as Mr. Leaf calls it, to be the work of a writer whom we may call Homer, there must have been, in or about the same age, at least two or three equally great poets who were content to merge their personalities in his, or were identified with him; secondly, that if the present arrangement of the epic is the work of a later editor, it is a mystery how a writer of such genius as his must have been could have left the discrepancies and difficulties which at once attract the attention of the modern critic. The result of the whole investigation seems to be that we may provisionally accept the *Iliad*, with certain later additions, as the work of a single hand, while the *Odyssey* probably comes from a different and later writer. "The poems," says Professor Campbell, "are a treasure-house of things new and old, preserving some relics of an immemorial past like flies in amber, while bearing on their surface all the gloss of novelty."[2]

In studying part of the large mass of literature devoted to this controversy it occurred to me that if arguments for and against the unity of the epics can be based on considerations like those of armour, the use of bronze and iron, customs of disposal of the dead, and similar considerations to which Mr. Lang's recent book is largely devoted, it might be possible to apply a similar test

[1] *Od.* xiv. 259. [2] *Op. cit.* 54.

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dependent on the provenience of the Sagas, Märchen, and folk-lore incidents which appear in the poems. If, for instance, the "kernel" of the *Iliad* was composed on Greek soil, and was subsequently extended by an Ionic poet, we would expect that some indications of this would appear in the folk-lore. So that if taking the scheme of arrangement of the "cantos" in the *Iliad*, as proposed by Mr. Leaf, and comparing these with the *Odyssey* we could show that there is anything like a stratification of belief or tradition, and that this corresponds with the suggested divisions of the poems, we should have an argument of some importance in disproof of the unity of authorship. I hope that in making this investigation I shall not lay myself open to the sarcastic comment of a recent writer, who, reviewing the work of the Separatists, remarks that "we feel as if we were assisting at the midnight adulteration of some new brand of sugar behind a grocer's counter."[1] I trust that the reverence in which I hold the poems will save me from such a charge. In considering the folk-lore and folk tales I shall comment occasionally on any result of this scrutiny which seems of any value, leaving the references in the notes to this paper to speak for themselves. I may say at once that the investigation, for reasons which I will suggest later on, has led to no definite result.[2]

To return to the sources of the poems—attempts have also been made to discriminate the evidence of foreign influence, of the knowledge of savagery and of lands beyond the Hellenic area, which appears in the epics. For instance, in the *Iliad* alone we find a reference

[1] *Edinburgh Review*, cci. 210.

[2] The references follow Leaf's scheme as given in his *Iliad*, 1st ed. In the 2nd ed. he gives a similar, but less elaborate classification. i. represents the Menis or "kernel" of the poem; ii. A, ii. B, ii. C, the "Earlier Expansions"; iii. the "Later Expansions"; iv. the "Greater Interpolations; v. "Short Interpolated Passages by which the transitions from one piece to another of different ages were managed."

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to the Pheres, probably some aboriginal race; and the writer seems to display special knowledge of the Thracian tribes.[1] The *Odyssey* is said to show a wider outlook in the direction of Sicily and Italy; but it exhibits no extension of knowledge towards the Propontis and Euxine, while the information possessed by the writer of the *Iliad* of the Troad and of the peoples of Asia Minor is no longer to be traced.[2] On the other hand, the *Iliad* knows of the Central African Pygmies, and the tale of the Laestrygonians in the *Odyssey* seems to point to an acquaintance with the Vikings or their predecessors of northern Europe. How far this may be due to the difference of subject in the two poems is a question for careful consideration.

Marks of Semitic influence, again, have been traced in the epics. An instance of this will be suggested later on in connexion with the Saga of Bellerophon. To this source has also been attributed the reference to the rainbow as a sign;[3] that to Iris as a winged goddess, unique in the poems;[4] the mention of a flood as a punishment for wickedness;[5] and of the palm tree at Delos.[6] It has been the habit to attribute Homer's knowledge of Western Mediterranean folk-tales, like those of the Cyclops and Atlas, to Phoenician influence. But it is now certain that the Mycenaean culture was of home growth, and that it cannot be assigned to a non-Greek race, like the Phoenicians. The connexion of the Phoenicians with the Persian Gulf is now generally discredited;[7] and from the Tel-el-Amarna records it is clear that as early as 1400 B.C. Babylon was the dominant power in Western Asia, and that its civilisation passed

[1] *Il.* i. 268 [i.]; ii. 743 [iv.]; Geddes, *Problem of the Homeric Poems*, 69, 244.

[2] Monro, *Odyssey*, ii. 337.

[3] *Il.* xi. 28; xvii. 548: [both in v.].

[4] *Il.* viii. 398 [iii. B].

[5] *Il.* xvi. 384 f. [v.].

[6] *Od.* vi. 162.

[7] Hogarth, *Journal Anthropological Institute*, xxxii. 349.

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into the Aegean independent of Phoenician agency. The discoveries in Crete, again, imply the existence of a great sea power in the Aegean as early perhaps as the second millennium before Christ; and in this way the sites which, according to M. Bérard, were associated with the Märchen of the *Odyssey*—the city of Alcinous in a west Corfiote site, the island of Calypso in that of Peregil near Ceuta, the cave of the Cyclops at Cumae—must have become known to the Greeks at a period much earlier than is usually supposed, and independently of information from Phoenician mariners.

Again, in dealing with the question of Semitic influence on early Greek beliefs, it must not be forgotten that, as Mr. A. J. Evans points out,[1] while it may be admitted that it may have left traces, as Egypt certainly did, on the externals of Mycenaean worship, there was an underlying race-connexion between the pre-Hellenic population of Greece and its islands and the Anatolian region. "The pure Semite is, in fact, difficult to find in Anatolia or Palestine," and "in Cilicia and northern Syria he has largely assimilated elements belonging to that old Anatolian stock of which the Carians and the Cilicians stand out as the leading representatives, and which was itself linked on by island stepping-stones to pre-historic Greece." The suggestion, then, of direct borrowing from oriental sources must be reconsidered in the light of recent historical and ethnographical research.

In dealing with folk-tradition in the epics nothing is perhaps more remarkable than what may be called the reticence of the poet. A singer of lays before a courtly audience, he knows that his hearers will take little interest in the rude peasant cults. Dionysus he regards as an outsider, received with hostility, and if he was the successor of a village god the poet makes no mention of him. If Homer was a native of the Greek mainland he must have

[1] *Journal Hellenic Studies*, xxi. 131.

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been familiar with the coarse archaic cults, which are embalmed for us in the pages of Pausanias, but he carefully avoids all mention of them. Demeter is referred to in the *Iliad*, but she hardly ranks as an Olympian goddess. She is spoken of as the wife or mistress of Zeus; but there is no mention of a child born to the pair, and only once, in the *Odyssey*, is a personal legend told of her, when she yields to her love of Iason, and lies with him in the thrice-ploughed field[1]—"one of the lovely earth-born myths that crop up now and again in Homer, telling of an older simpler world, of gods who had only half emerged from the natural things they are, real earth-born flesh-and-blood creatures, not splendid phantoms of an imagined Olympian pageant."[2] As the Indian Sītā sprang from a furrow, we recognise in the myth the familiar story of the Sacred Marriage, which attributed to the union of the Earth goddess with her male partner, the fertility of the soil. The representation of this in dramatic form was an important incident in the Mysteries, and was described in a passage of splendid poetical imagination, where Hera beguiles Zeus to couch with her on the crest of Gargaros.[3]

It is equally remarkable that we have no mention of the serpent cult. We have two snake portents, the snake devouring the sparrows and the bird bearing a snake;[4] a snake of cyanus adorns the breastplate of Agamemnon;[5] we hear of a dragon fed on poisonous herbs, of a deadly water-snake, and Alexandros starts back as one who sees a serpent in a mountain glade.[6] But of a snake cult we hear nothing, and this in spite of the fact that it might have been connected with two personages to whom the

[1] *Od.* v. 125.

[2] Miss Harrison, *Prolegomena to the Study of Greek Religion*, 566.

[3] *Il.* xiv. 296 ff. [iii.]; Farnell, *Cults of the Greek States*, i. 184 ff.

[4] *Il.* ii. 308 ff. [ii. A]; xii. 200 ff. [iii.]. [5] *Il.* xi. 26 f. [v.].

[6] *Il.* xxii. 93 f. [i.]; ii. 723 [iv.]; iii. 33 f. [ii. B].

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poet refers. He knows of Erechtheus, to whom Athene gave a resting-place in her rich sanctuary.[1] But both he and Pausanias are reticent about the sacred serpent which, according to Herodotus, abode there.[2] He also knows of Asklepios, the great healer, who in his view is not a deity, but a man with mortal sons who learned their craft from him, and he is called "the blameless leech," an epithet never applied to a god.[3] And yet the poet says nothing of his snake, although, as Dr. Frazer shows,[4] it is tolerably certain that Asklepios was originally nothing more or less than a serpent, which at a later time was transformed into an anthropomorphic figure with a serpent symbol.

It is equally remarkable that the poet carefully selects certain legends for treatment and discards others. His silence, in short, means nothing in connexion with his knowledge of cultus or folk-lore. In some cases doubtless the legend was developed after his time by the later epic writers and tragedians. But he certainly knew some of the stories although he pays little attention to them. Thus of the famous tale of Jason and the Argonauts he tells us little, except in one passage in the *Odyssey*.[5] While relating the legend of the Symplegades or Wandering Rocks, he mentions incidentally that only one ship of all that sail on the sea, even Argo that is in the minds of all, ever passed that way; and even her the waves would have cast upon the mighty rocks had not Hera, for love of Jason, passed her through. We are told, again, that Euneus, whom Hypsipyle bore to Jason, supplied the Achaeans with wine, and it was apparently he who bought Lykaon as a slave, and the ransom of Lykaon was the silver cup which he gave to Patroclus.[6] Of Medea there is no record in the poems, unless she be identical with Agamede, the daughter of Augeias, who, like Medea, was a grand-daughter of Helios,

[1] *Il.* ii. 547 [iv.]; *Od.* vii. 81. [2] *Pausanias*, i. 26, 5; *Herod.* viii. 41.
[3] *Il.* ii. 731 [iv.]; iv. 194 [ii. B]; xi. 518 [i.]. [4] *Pausanias*, iii. 65 f.
[5] xii. 69 ff. [6] *Il.* vii. 467 ff. [iii.], xxi. 41 [i.], xxiii. 747 [iv.].

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and knew all the drugs which the wide earth nurtureth.[1] At any rate Homer does not connect her with the Argonauts; and this was probably a later expansion of the legend. If the poet was familiar with the tale, it is strange that he does not refer to it; for it abounds in excellent epic material. Thus the incident of the cauldron in which she induced the daughters of Pelias to boil their father in order to restore his youth appears in European folk-lore in the story where Christ or St. Peter, or the Devil, wanders through the world in disguise, and restores an old man to youth or a dead person to life by boiling him in a kettle or roasting him in a forge; a bungler, generally a blacksmith, tries to perform the same trick and fails.[2] Like this is the Indian tale of Chyavana, who is restored to youth by bathing under the advice of the Asvins, and the wide cycle connected with the Well of Life, which revives even the ashes of the dead.[3] There is, again, in the Medea Saga, the fatal wedding-robe which consumes the bridegroom, and this in the German story is made of sulphur and pitch.[4] The yoking of the fire-breathing bulls and the sowing of the dragon's teeth appear in the Kalevala in the form of the field of serpents which Ilmarinen must plough before he can win his bride.[5] Lastly, Medea's slaughter of the children points to the fact that she is originally a divinity, probably of Semitic origin, closely associated with Hera, and that the sacrifice of children was part of the archaic ritual at her shrine.[6]

Of the famous tale of Philoktetes, again, Homer tells us only that he lay in sore pain at Lemnos, where the

[1] *Il.* xi. 740 [iv.].

[2] Grimm, *Household Tales*, i. 312 f.; Ralston, *Russian Folk Tales*, 57 f.; Crane, *Italian Popular Tales*, 188 f.; Frazer, *Pausanias*, iv. 218; *Adonis, Attis, Osiris*, 93.

[3] Knowles, *Folk Tales of Kashmir*, 504. [4] Grimm, *Household Tales*, i. 23 f.

[5] *Kalevala*, Rune 19; Frazer, *op. cit.* iii. 26; Rhys, *Hibbert Lectures*, 291.

[6] Farnell, *op. cit.* i. 203; Frazer, *op. cit.* iii. 26 f.

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Achaeans left him sick of a grievous wound from a deadly water snake; that he returned home in safety, and that he alone surpassed Odysseus in archery.[1] Though the use of poisoned arrows was familiar to the poet, we do not hear of them in connexion with the hero.

So with Melampus, a notable figure in Greek folk-lore, who was endowed with prophetic power, who first practised the art of medicine and established the cult of Dionysus in Greece. Of him the poet records two different traditions;[2] but we are not told that he knew the language of birds, and that he was warned to leave his house by hearing the wood-worms say that the roof-beam was well nigh eaten through. In this he resembles the Norse Heimdall, who had an ear so fine that he could hear the grass growing in the meadows and the wool on the backs of the sheep. The same tale of semi-divine prescience of coming disaster is told of Gauhar Shah, a modern Hindu saint.[3]

There is perhaps no tale better adapted to romantic treatment than that of Admetus and his devoted wife, Alkestis. But of her all we learn from Homer is that she was fair among women, the most lovely of the daughters of Pelias, and bore Eumelus, the charioteer to Admetus.[4] We hear nothing of Oenone, or of the Apples of the Hesperides, which appear in Celtic legend and in the Arabic tale of Ala-ud-din.[5] Lastly, Homer tells us little of Herakles, save that many labours were imposed upon him by a man inferior to himself. We learn only of the fetching of the Dog of the Underworld, which the poet does not name.[6] And yet Herakles has a widespread

[1] *Il.* ii. 716 ff. [iv.]; *Od.* iii. 190, viii. 219. [2] *Od.* xi. 281 ff., xv. 225 ff.

[3] Mallet, *Northern Antiquities*, 95; Crooke, *Popular Religion and Folk-lore of N. India*, i. 190.

[4] *Il.* ii. 713 f. [iv.], xxiii. 532 f. [iv.].

[5] Jacobs, *Celtic Fairy Tales*, 244; Burton, *Arabian Nights* (Library ed.), x. 50.

[6] *Od.* xi. 621 f.

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cultus as a god of dreams and of warm springs, as a worm-slayer, the counterpart of the Semitic Melkart.[1]

The best explanation of such omissions is found in what Professor Raleigh says of Shakespeare, a kindred genius: "Plays like those of Shakespeare cannot be written in cold blood; they call forth the man's whole energies, and take toll of the last farthing of his wealth of sympathy and experience. In the plays we may learn what are the questions that interest Shakespeare most profoundly and recur to his mind with most insistence; we may note how he handles his story, what he rejects and what he alters, changing its purport and fashion; how many points he is content to leave dark; what matters he chooses to decorate with the highest resources of his dramatic art, and what he gives over to be the sport of triumphant ridicule; how in every type of character he emphasises what most appeals to his instinct and imagination, so that we see the meaning of character more plainly than it is to be seen in life . . . how dare we complain that he has hidden himself from our knowledge?"[2]

Let us now consider some of the folk-lore in the epics. In dealing with Homeric Animism it is hard to say how much represents actual belief and how much metaphor; and its occurrence in what are supposed to be the oldest portion of the poems may be due to the superior energy and imagination of the older writer. Thus, a stone is called "stubborn" or "relentless" in not quite the earliest portions of the *Iliad*, and also in the *Odyssey*.[3] At times a distinctly human emotion is ascribed to inanimate nature: the earth laughs or groans, the sea rejoices or rouses the Argives, in the earliest as well as in the latest cantos.[4] The river Scamander waxes wroth in heart in the "kernel"

[1] *Pausanias*, ii. 35, 5; Müller, *Dorians* (E.T.) i. 373; Frazer, *Adonis, Attis, Osiris*, 12, 35, 41, 118 ff.

[2] *Shakespeare*, 8. [3] *Il.* iv. 521 [ii. A], xiii. 139 [ii. C]; *Od.* xi. 598.

[4] *Il.* xix. 362 [i.], xiii. 29 [iii.], xxi. 357 [iv.], xiv. 392 [v.].

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of the *Iliad*, but speaks with a voice out of the whirlpool in one of the later lays.[1] In the same fashion waves and shores bellow, and the sea is prescient of a storm.[2] The belief in birth from rocks and trees, which is probably mere rhetoric, appears twice in the *Menis*, once in the *Odyssey*.[3] Lastly, it is impossible to detect any stratification in the mention of weapons craving for slaughter, which is often quoted as an instance of Animism.[4] In the *Ramayana* "the great bow embossed with gold Throbs eager for the master's hold."[5] The spears of the Irish Red Branch champions, we are told, "were regularly seized with the rage for massacre; and then the bronze head grew red-hot, so that it had to be kept in a caldron of cold water, or, more commonly, of black poisonous liquid, into which it was plunged whenever it blazed up with the murder fit."[6]

To take the cases in which supernatural intelligence and powers of speech are attributed to animals.—Though the horse Arion is mentioned in the *Iliad*,[7] the crude legend of its birth from Demeter and its powers of reason and speech are ignored.[8] But we have other instances of these gifted beasts. Antilochus, Achilles, and Menelaus appeal to their horses, and Polyphemus to his ram, throughout the epics,[9] and the horses of Achilles weep in sympathy with their lord.[10] This communion of man and beast is common in folk-lore, and the power of understanding beast language is gained in various ways—by eating porridge mixed with

[1] xxi. 136 f. [i.], xxi. 413 [iv.].

[2] xvii. 265 [i.], ii. 210, iv. 425 [ii. A], xiv. 17 [iii.], xiv. 394 [v.].

[3] *Il.* xvi. 34, xxii. 126 [i.]; *Od.* xix. 162 f.

[4] *Il.* xi. 574, xxi. 70 [i.], iv. 125 [ii. B], xv. 317 [iii.], xxi. 168 [iv.].

[5] Griffith, *Ramayan*, 256. [6] Joyce, *Social History of Ancient Ireland*, i. 114.

[7] xxiii. 346 [v.]. [8] *Pausanias*, viii. 25, 4, with Frazer's note.

[9] *Il.* xxiii. 402 ff. [iv.], xix. 399 ff. [i.], viii. 184 ff. [iii. B]; *Od.* xv. 150 ff., ix. 446 ff.

[10] *Il.* xvii. 426 ff. [ii. C].

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the slaver of tortured snakes, by Finn's broiled fish and Sigfried's roasted dragon's heart, or by eating a white snake or a herb like a fern.[1] With these gifted horses which speak and lament the fate of their owner we may compare the Karling legend of Bayard, and Skirnir in the *Edda* talking to his horse, as Godrun does with Grani after the murder of Sigurd.[2] In Persian myth the same power is attributed to the steed of Rustum; in an Irish story the ram speaks to St. Magnenn, as in a Kashmir tale the horse warns his master, the Raja, against his treacherous Wazir; and in the Hindu tale of Vidhusaka, the hero, seeing no means of escape from his trouble, and knowing what his horse had been in a previous birth, bows before him and says: "Thou art a god; a creature like thee cannot commit treason against his lord." On which appeal the horse obeys his master, "for excellent horses are divine beings."[3]

Another of these sacred Homeric beasts is the boar, which the offended Artemis sends against the garden land of Oineus.[4] This reminds us of the mythic swine of Ireland, reared with malice and venom that it might be the bane of the men of Erinn, or the Erymanthian boar slain by Herakles.[5]

Again, to take the cult of trees—A phrase employed by Homer implies that the earliest temple was a booth of branches,[6] and it has been supposed that the same idea is involved in the custom of hanging up the arms of defeated combatants, which appears in the second canto of the *Iliad* as well as in the *Odyssey*.[7] In the same canto of the

[1] Elton-Powell, *Saxo*, Intro. lxix.; Miss Cox, *Cinderella*, 496 ff.

[2] Grimm, *Teutonic Mythology* [E.T.], i. 392.

[3] Clouston, *Popular Tales*, i. 45 f.; O'Grady, *Silva Gadelica*, ii. 37; Knowles, *Folk Tales of Kashmir*, 353; Tawney, *Katha Sarit Sagara*, i. 130.

[4] *Il.* ix. 533 ff. [iv.].

[5] Rhys, *Hibbert Lectures*, 511; *id. Celtic Folk-lore*, ii. 509 f.

[6] *Il.* i. 39 [i.]. [7] *Il.* v. 82 f. [ii. A]; *Od.* iii. 274 f.

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Iliad we find a reference to the very archaic belief in the grave-tree as an abode for the spirit of the dead man, when the mountain Nymphs plant elm-trees round the barrow of Aetion.[1] A similar tale is told of Protesilaus, round whose barrow elm-trees grew; those which faced towards Troy bloomed early and withering fell untimely, like the hero himself, and of Geryon, on whose grave the trees dropped blood.[2] We have the same idea in the folk-tales of the grave-trees springing from the corpse and becoming a refuge for the spirit.

> "Margaret was buryed in the lower chancel,
> And William in the higher:
> Out of her breast there sprang a rose,
> And out of his a briar."[3]

In Samoa the grave of a chief is called "the house thatched with the leaves of the sandal-wood," in allusion to the custom of planting some tree with pretty foliage near the grave.[4] So in the Celtic tale of Baile and Ailinn the yew and apple trees grew from the lovers' graves and when cut down were made into tablets on which the poets inscribed their pitiful story.[5] It is only in the *Odyssey* that we have a vague hint of the equally archaic belief in the birth-tree, if the palm springing at the altar of Apollo which Odysseus saw, refers to the birth-palm under which Leto was delivered.[6]

It seems equally impossible to discover any stratification of the more primitive religious beliefs in the *Iliad*. Perhaps the most archaic cultus recorded in the poems is that of Dodonaean Zeus. It is at the supreme crisis

[1] *Il.* vi. 419 f. [ii. A]. [2] Frazer, *Pausanias*, ii. 473, 483.

[3] "Fair Margaret and Sweet William," Percy, *Ballads*, ed. Wheatley, iii. 126.

[4] Miss Stokes, *Indian Fairy Tales*, 244, 250 f.; Turner, *Samoa*, 147.

[5] Joyce, *Social History*, i. 481 f.

[6] *Od.* vi. 162 f.; *Pausanias*, viii. 4, 7; Plutarch, *De Iside*, 15; Grimm, *Household Tales*, i. 187.

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when Achilles sends Patroclus to the fight that he invokes him :

> "who dwell'st remote, O Zeus supreme!
> The lord of all Pelasgos, and enthroned
> On frore Dodona's snows; and round thy throne
> Circle the Sellian seers, for thee devote
> To feet unwashen, and to bed the earth."[1]

This is in the *Menis*, but the other two references to Dodona are found in the *Odyssey*.[2] At Dodona, according to Professor Ridgeway, occurred the first clash of Pelasgian and Achaean, and here Zeus and his shadow-wife, Dione, displaced the old Earth Mother and her dove priestesses.[3] Hence we find here a dove cult, which in its earliest stages had no connexion with Aphrodite, but with Zeus, to whom in another passage the doves bring nectar.[4] Again, we find at Dodona that Odysseus visits the oracular tree, to learn the counsels of Zeus from the high leafy oak-tree of the god. The notice of this archaic cultus is found not in the *Iliad*, but in the *Odyssey*.[5] Aeschylus speaks of these prophetic oaks of Dodona, Sophocles of the oak of many voices, and Herodotus tells how "two black doves flew away from Egyptian Thebes, and on alighting at the Dodona oak began to speak with human voice and told them that on this spot should be the oracle of Zeus."[6] Such oracular trees, like the burning bush of Moses, the "tree of the augurs," near Shechem, the oak of Moreh, the palm tree of Deborah, are common in the beliefs of the Semites and other races.[7] Thirdly,

[1] *Il.* xvi. 233 ff. [i.]. [2] xiv. 327, xix. 296.

[3] Ridgeway, *Early Age of Greece*, i. 339; Miss Harrison, *Prolegomena*, 334.

[4] *Od.* xii. 62 f.; A. J. Evans, *Journal Hellenic Studies*, xxi. 105.

[5] *Od.* xiv. 327 f.; xix. 296 f.

[6] Aesch. *Prom. Vinct.* 851; Soph. *Trach.* 1168; *Herod.* ii. 55.

[7] Robertson Smith, *Religion of the Semites*,[2] 194; A. J. Evans, *Journal Hellenic Studies*, xxi. 133; *Folk-lore*, xv. 295; *Journal Anthropological Institute*, xxx. 36; cf. the ancient Irish divination with branches of the sacred yew, Joyce, *op. cit.* i. 230.

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the priests of this pre-Hellenic god were subject to various taboos. Thus, they were obliged to sleep on the ground, as is the rule with the chief priest of Zinda Kaliāna in the Panjab, who must sleep on the ground or on a square bed of grass made on the earth between four posts, a form of primitive asceticism, the idea that ghosts cannot touch the ground possibly aiding in the establishment of the practice.[1] For the same reason the votaries of Sultān in the Panjab sleep on the ground, not on a bedstead; and in memory, it is said, of the fall of their capital, Chithor, but more probably in obedience to some primitive taboo, the old Rajputs used vessels of clay instead of metal, and slept on straw, while the modern Raja, though he eats off gold and silver, and sleeps on a bed, places leaves beneath the one and straw under the other.[2] Apparently for the same reason the Roman Flamen Dialis had the feet of his bed smeared with mud, and the priest of the old Prussian god, Potrimpo, was bound to sleep on the bare earth for three days before he performed sacrifice.[3]

The custom of the Selloi keeping their feet unwashed presents more difficulty. We have many cases in which the removal of foot-gear in holy places is prescribed, as in the Semitic ritual, probably lest the shoes might become taboo and unfit for future use by contact with the holy ground.[4] The officiant at the Latin Lemuria walked barefoot through the house, possibly on the theory that he thus was unfettered, and there was a special Roman rite, the Nudipedalia, in which barefooted matrons walked in procession in order to prevent drought; while the Egyptian priests, like the modern Kafirs of North India, took off their shoes at the time of sacrifice.[5] At

[1] Rose, *Punjab Census Report*, 1901, i. 118 f.

[2] *North Indian Notes and Queries*, iv. 59.

[3] Frazer, *Classical Review*, ii. 322; *id. Golden Bough*,[2] i. 242.

[4] Robertson Smith, *op. cit.* 453.

[5] Fowler, *Roman Festivals*, 109; Conder, *Tent Life in Palestine*, ii. 221;

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the Inibe, or rite of abstinence in Japan, the medicine-man was not allowed to comb his hair, eat meat, or approach women, and if his clients fell ill they set it down to his failure to keep his vows.[1] In the case of the Selloi the rule of keeping the feet unwashed may be a survival of some primitive ascetic ritual, as the Hindu Faqir smears himself with dust or ashes to indicate to all and sundry that he is in a state of taboo, and this may have attracted the attention of the later Greeks by its startling contrast to the elaborate rules of personal purity which marked the officiants of the service of the Olympian gods.[2]

It is remarkable that the shadowy Dione, the partner of the older Zeus, is mentioned only once in the epics, and that not in the "kernel," but in one of the so-called later additions.[3]

Two primitive forms of oath appear in the poems—one in connexion with animal victims; the other by the river Styx. The former does not occur, as perhaps we might have expected, in the older cantos.[4] The conception of Styx varies in Homer. By one account it is a stream of this world, or at least closely connected with it, because the Titaresios of Thessaly is a branch of it; by another it is a river of the underworld, and a branch of it is Cocytus; elsewhere it is described as a waterfall.[5] This oath by Styx is undoubtedly a most primitive rite. In the first place, Dr. Frazer has shown that the fact that a draught of its water is considered deadly, points to the conclusion that it originally represented one of those poison ordeals

Maspero, *Dawn of Civilisation*, 124; Robertson, *Kafirs of the Hindu-Kush*, 429; Newton, *Essays on Art and Archaeology*, 156, 178.

[1] Aston, *Nihongi*, i. 42 n.

[2] Hall's view is that the Selloi were non-Aryan, and to be compared with the disreputable Galli of Asia Minor, *op. cit.* 101.

[3] *Il.* v. 370, 381 [ii. B]; Miss Harrison, *Prolegomena*, 317.

[4] *Il.* iii. 267 f. [ii. B]; xix. 252 f. [iv.].

[5] *Il.* ii. 755 [v.]; *Od.* x. 514; *Il.* xviii. 369 [iii. B].

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which are still enforced among many savage and semi-savage races;[1] secondly, the triple offering to the dead made at the falls of Styx—mead, wine, and water—suggests chthonic rites, and has a curious analogy in the remarkable libation table found in the Dictaean Cave with its cup-like receptacles.[2] The Homeric accounts of this primitive oath-taking by Styx do not occur in what are supposed to be the earlier cantos of the *Iliad*.[3]

When we come to magic the case is similar. Thus in the case of the Aegis, Professor Ridgeway has clearly shown that the Gorgoneion on the shield is but the head of the slain beast whose skin was the raiment of the primitive goddess.[4] In the poems it appears in practically all the cantos, and is borne by Zeus, Athene, or Apollo.[5] The other magical appliances appear more often in the *Odyssey* than in the *Iliad*. In the *Iliad* we meet the magic strap or girdle of Aphrodite, which seems to have been placed in a loose fold of the robe as a mimetic charm to promote union with the beloved one.[6] It sometimes seems to stand for the Life Token, as in a Micmac story where a man captures a mermaid by obtaining the hair-string without which she could not live.[7] The magical power of the girdle seems, in other cases, to depend on the efficacy of the cord and sacred circle as a charm against evil spirits. That of Aphrodite is "broidered,

[1] *Pausanias*, iv. 253 f.

[2] *Od.* x. 519 f.; *Journal Hellenic Studies*, xvii. 358.

[3] *Il.* ii. 755 [v.], xiv. 271, xv. 37 [iii.], xxiii. 73 [iii. B]; *Od.* v. 184.

[4] *Journal Hellenic Studies*, xx. p. xliv, and see Miss Harrison, *op. cit.* 187 ff.; Elworthy (*Folk-lore*, xiv. 212 ff.) connects it in its later development with the octopus.

[5] *Il.* ii. 447, xviii. 204 (Athene) [i.], iv. 167 (Zeus) [ii. B], v. 738 (Athene), xvii. 593 (Zeus) [ii. C], xv. 229, 308, 318, 361 (Apollo) [iii.], xxiv. 20 (Apollo) [iii. B], xxi. 400 (Athene) [iv.]; *Od.* xxii. 297 (Athene).

[6] *Il.* xiv. 214 [iii.].

[7] McCulloch, *Childhood of Fiction*, 126, quoting Leland, *Algonquin Legends*, 282.

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fair-wrought, wherein are all the enchantments; therein are love, and desire, and loving converse, that steals the wits even of the wise." The girdle of Hera has additional protectives in its hundred tassels, which baffle the Evil Eye, and are probably like the pendants found at Mycenae, which seem to represent a common form of amulet.[1] The Egyptian kings wore as a protective a special royal girdle, which is like the Bunna-do-At worn by the old Irish kings, and the Brahmanical cord of India.[2] Even in the Western Isles of Scotland a girdle of seal-skin is worn to cure sciatica, while one method of becoming a werwolf is to obtain a girdle made of human skin.[3] An even closer parallel to the love-girdle of Aphrodite is the magic necklace of Frey which fascinates the sons of men.[4]

The magic wand, the stock implement of all magicians and sorcerers, appears only once in the *Iliad*, but several times in the *Odyssey*.[5]

The *Iliad* provides examples of those works of art which indicate the magical qualities ascribed to the early metallurgists—the magic tripods of Hephaistos with golden wheels, which of their own motion might enter the assembly of the gods and again return to his house; the magic bellows which work at his bidding; the golden handmaids, "the semblances of living maids, who have understanding in their hearts, voice, and strength."[6] These have their analogues in the *Odyssey* in the hounds of gold and silver which guard the palace of Alcinous, and the youthful golden torch-bearers, possibly statues,[7] which may be com-

[1] *Il.* xiv. 161 [iii.]; Schuchhardt, *Schliemann's Excavations*, 180.

[2] Erman, *Life in Ancient Egypt*, 60; O'Curry, *Manners and Customs of the Ancient Irish*, iii. 174.

[3] Pinkerton, *Voyages*, iii. 595; Fiske, *Myth and Myth-makers*, 90.

[4] Thorpe, *Northern Mythology*, i. 33; Grimm, *Teutonic Mythology*, i. 307, ii. 870.

[5] *Il.* xxiv. 343 (Hermes) [iii. B]; *Od.* x. 238 (Circe), xiii. 429, xvi. 172, 456 (Athene), v. 43 ff. (Hermes).

[6] *Il.* xviii. 373, 470 [iii. B].

[7] *Od.* vii. 91, 100.

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pared with the young deer, made of gold and studded with jewels, which in Somadeva's story dance in front of the maidens, and the magic figures which fan the sleepers in the palace of Ravana, or the five golden figures of men given by Kuvera, the god of wealth, to Vikramaditya, whose limbs grow again when they are cut off; and when Naravāhanadatta enters the magic city he finds all the men to be wooden figures, which moved as if they were alive, but lacked the power of speech.[1] Friar Orderic tells us that "in the palace of the Great Khan there are many peacocks of gold, and when any of the Tartars wish to amuse their lord, then they go one after another and clap their hands, upon which the peacocks clap their wings and make as if they would dance." This, he shrewdly remarks, must be done either by diabolic art or by some engine working underground; and in another place he tells of vessels of wine which lift themselves to the lips of the drinkers.[2] Such, too, were the horse of copper, the hounds, the metal serpent, which the arch-magician Virgilius made to clear Rome of evil-doers.[3] In the Teutonic legend Thor's hammer comes back of itself into his hand, like an Australian boomerang, and in the hall of Aegi the pitchers of ale brought themselves to the board, the loaves walked in, and the wine poured itself out.[4] With these magical works of art may be classed the imperishable clothing which Calypso gives to Odysseus,[5] like the invulnerable garment presented by his mother to Oddo in the Eyrbyggia Saga.[6]

In the same class are the flying sandals of Hermes, golden, divine, which bear him over the wet sea and the

[1] Tawney, *Katha*, ii. 569, i. 350, 390; Griffith, *Ramayan*, 401.

[2] Yule, *Cathay and the Way Thither*, i. 131, 143; *id. Marco Polo*,[1] i. 266, 278 ff.

[3] Hazlitt, *Tales and Legends*, 46 ff.

[4] Grimm, *Teutonic Mythology*, ii. 870.

[5] *Od.* vii. 265.

[6] Mallet, *op. cit.* 522.

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boundless land with the breathings of the wind, and those of Athene which wax not old.[1] These have their analogues in the feather shift of Freyja, and the fairy shoes, the nine-leagued boots of the fairy tales, the Pushpaka or flying throne of Hindu tradition.[2] In another form we meet them in the slipper of Cinderella, and the magic shoe of the Chinese story, which the lover shakes when he wishes to summon his absent mistress.[3] In a Hindu story the hero wins them from the sons of the Asura Māya, who are represented in European tradition by the two giants in the German tale of the "Crystal Bath."[4]

It is only in the *Odyssey*[5] that we have an allusion to the treatment by the savage medicine-man, the stopping of bleeding by the recital of a charm, which appears constantly in Indian and other folk-lore. In the *Ramayana* Vrihaspati combines such spells with the use of herbs; the mere passing through the palace of the Hetaira cures the horses' wounds, as Lancelot cures the wounds of Sir Urre of Hungary; and in Celtic folk-lore the magic ointment gains its power from the spells pronounced over it.[6]

The veil, again, is used in a mystic way. In the *Odyssey* Ino Leucothea gives him the divine veil which saves Odysseus when he wraps it round his breast, the personality of the owner attaching to her clothing, as the might of Achilles is supposed to be transferred to Hector with the arms of Achilles.[7]

Circe, again, knows the magic ointment. When she anoints the swine with it, the bristles with which the

[1] *Il.* xxiv. 340 ff. [iii. B]; *Od.* v. 44 ff., i. 90 ff.

[2] Clouston, *Popular Tales*, i. 72 ff.; Grimm, *Teutonic Mythology*, i. 327, ii. 503; Tawney, *Katha*, i. 13, ii. 627; Griffith, *Ramayan*, 267.

[3] Giles, *Strange Stories*, i. 170.

[4] Tawney, *Katha*, i. 13 f.; Grimm, *Household Tales*, ii. 347.

[5] xix. 457. [Cf. *infra*, p. 89.]

[6] Griffith, *Ramayan*, 464, 482 ff.; Tawney, *Katha*, i. 348, quoting *La Mort d'Arthure*, iii. 270; Rhys, *Celtic Folk-lore*, ii. 657 n.

[7] *Od.* v. 346, 373.

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venom had clothed them drop off their limbs.[1] This is like the ointment of the folk-tales, which makes him who uses it invulnerable, and restores the dead to life; if made of the fat of unbaptised babies, or of seven herbs, each picked on a special day, it gives the witch the power of riding through the air on a broomstick.[2] Another variety gives the power of seeing fairies; a third the faculty of invisibility, like the stone which Peredur receives in the Arthurian legend.[3] In the *Arabian Nights* the Merman gives Abdulla an ointment, "wherewith when thou hast anointed thy body, the water will do thee no hurt, though thou should pass the lave of thy life going about in the great deep"; and in another tale of the same collection the Fakir says: "The wonders of this ointment are passing strange and rare. An thou close thy left eye and rub upon the lid the smallest portion of the salve, then all the treasures of the world now concealed from thy gaze will come to sight"—the same ointment, in fact, which the fairies give to the human midwife who attends their wives, and which, if misused, causes blindness.[4] This and many other ideas of the same kind are survivals from the time when no one tried to draw the line between medicine and magic.

Invisibility, which in folk-lore is ordinarily secured by the use of drugs,—in Dahome by pounding up a baby boy in a mortar,—by a special stone, fernseed, and the like, is in Homer gained by a magic helmet, like that of Hades, which Athene dons that terrible Ares may not behold her. This is the Tarn-kappe of Teutonic

[1] *Od.* x. 391 ff.

[2] Hartland, *Legend of Perseus*, i. 49, 57, iii. 104; Webster, *Basque Legends*, 70.

[3] Hartland, *Science of Fairy Tales*, 59 ff.; Grimm, *Teutonic Mythology*, iii. 1210; Rhys, *Studies in the Arthurian Legend*, 87, 271.

[4] Burton, *Nights*, vii. 250, x. 175; Hartland, *Science of Fairy Tales*, 59 ff.

[5] *Il.* v. 844 ff. [iii. B]; Burton, *Mission to Gelele*, ii. 71 n.

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mythology, the Dular-kufl or Hulidshjalmir of Norse legend, the cap of Perseus, the ring of Gyges, the mantle of Arthur and of the Irish Druids, and the ring of Lunid, which were reckoned among the thirteen precious things of the Island of Britain.[1] In the *Iliad*, too, the gods freely exercise the power of shedding or removing the mist which shrouds themselves or their favourites, an incident which occurs all through the epic and in the *Odyssey*.[2] So in the Irish tale, Broichan the Druid spreads a mist over St. Columba.[3]

For the witch-ointment of Circe there is a counter-charm, the "herb of virtue" which Hermes gives to Odysseus, the plant black at the root, but the flower is like to milk; the gods call it Moly, but it is hard for mortal men to dig.[4] In the word Moly some philologists see the Skr. *mūla*, "root." It is very improbable that any special plant was in the mind of the poet. The difficulty in digging it perhaps points to the mandrake, that remarkable plant with a myriad mystic virtues, which shrieks as it is drawn from the earth, and of which Pliny tells us that when they intended to take the root, "they took the wind thereof, and with a sword describing three circles round it, they digged it up looking towards the west." Josephus (*B.J.* vii. 6, 3) says that "a furrow must be drawn round the root until its lower part is exposed, then a dog is tied to it, after which the person tying the dog must get away. The dog then endeavours to follow him and so easily pulls up the root, but dies suddenly instead of his master."[5]

[1] Thorpe, *op. cit.* i. 217; Clouston, *Popular Tales*, i. 109; Lady Guest, *Mabinogion*, 286; Joyce, *Social History*, i. 245.

[2] *Il.* xv. 668; xx. 444; xxi. 597 [i.]; v. 24, 500 [ii. A]; viii. 50; xxiii. 188 [iii. B]; xi. 72 [iv.]; xvii. 269, 551 [v.]; *Od.* vi. 15; xiii. 189; xxiii. 371 f.

[3] Joyce, *Social History*, i. 223, 246.

[4] *Od.* x. 287, 302 f.

[5] Pliny, *Nat. Hist.* xxv. 94: Aubrey, *Remains of Gentilisme*, 253; Gray, *China*, i. 260; Aston, *Nihongi*, i. 208; Wilkinson, *Ancient Egyptians*, ii.

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Another of these magic drugs is that which Helen learnt from Polydamnia of Egypt, that home of magic and mystery:

> "But Helen now on new device did stand,
> Infusing straight a medicine in their wine,
> That drowning care and dangers, did decline
> All thought of ill. Who drunk the cup should shed
> All that day not a tear, no, not if dead
> That day his father or his mother were,
> Nor if his brother, child, or chiefest dear
> He should see murdered there before his face."[1]

This drug of forgetfulness is a stock element in the folk-tales. In the Norse legend Grimhild gives a potion, the Ominnis-öl, to Sigfried, which makes him forget his love, Brunhild, and the same draught she gives to her daughter, Gudrun. We have the Nepenthe of Homer in the "insane herb" eaten by the companions of Sindibad, which some have tried to identify with the oriental hemp. We meet it also in the Arab tale of the "Ensorcelled Prince," and in the Hindu story Koila procures a drug from the dancing-women which causes him to forget his home, his wife, his child, as in the Irish tale the Druids give Cuchulainn the draught of oblivion.[2] In the Chinese purgatory the drink of forgetfulness is administered by an old beldame, Mother Meng. "Whether they swallow much or little it matters not; but sometimes there are perverse devils, who altogether refuse to drink. Then beneath their feet sharp blades start up, and a copper tube is put down their throats by force, by which they are compelled to swallow some."[3] The Greeks had

25, iii. 350; Miss Garnett, *Women of Turkey*, ii. 2 f.; Hastings, *Dictionary of the Bible*, iii. 234.

[1] *Od.* iv. 220 ff.

[2] *Corpus Poet. Borcale*, i. 289, 393, 395; Grimm, *Teutonic Mythology*, iii. 1101; Burton, *Nights*, i. 65; iv. 376; Wilkinson, *Ancient Egyptians*, ii. 412; Miss Frere, *Old Deccan Days*, 256; O'Curry, *Manners and Customs of the Ancient Irish*, ii. 198.

[3] Giles, *Strange Stories*, ii. 207.

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the same idea in Lethe, "the place of forgetfulness" in the underworld, and the river of which when the dead drank they forgot their homes and infant children, while the modern shepherd of the islands knows of a mountain plant, "the grass of denial," of which when the sheep eat they forget their young.[1]

So far I have been dealing with some of the many folk-lore incidents which occur in the epics. From what I have said of the provenience of these incidents as illustrated by the references attached to this paper, it will, I think, be found that it is impossible to trace any stratification of these in the various cantos or lays into which some critics divide the *Iliad*. So far, this may be considered evidence in support of the view that the *Iliad* and *Odyssey* belong to a single age, if they are not the work of a single author. But this argument must not be pressed too far. The number of facts is not large enough to base a safe induction upon them. Some ideas would naturally be selected for use by the poet when dealing with special episodes in the story which he selected for treatment. Or, again, it is possible that such incidents may have become part of the stock epic machinery, and be used by one poet after another when dealing with subjects of the same class.

W. CROOKE.

(*To be continued.*)

[1] Bent, *Journal Anthropological Institute*, xv. 395; Frazer, *Pausanias*, v. 202; Miss Cox, *Cinderella*, 512 f.; Grimm, *Household Tales*, ii. 393; Ralston, *Russian Folk Tales*, 305.

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COLLECTANEA.

The Lazy Wife: A Manx Folk-Tale.

This story was told from memory by a Peel woman who heard it some sixty years ago from her mother. She had heard the Manx verse given in *Manx Ballads* (A. W. Moore), at a Manx Concert in January, 1907, and she told me that she had a different story and knew another verse of the song. I have taken her yarn down as nearly as possible as she told it, but when it came to the name-guessing, she said that she had forgotten the names now, but that she knew that "The Lazy Wife guessed a power of names—all she knew or ever heard tell of." I have taken the liberty of giving names to her guesses, so as to make a better story and also so as to preserve an old tradition about there being only seven families on the Island at one time whose names all began with "Myl." Mylrea, Mylroi, Mylvridey, Mylchreest, Mylvoirrey, Mylvartin, Mylcharaine. Mollyndroat is probably *Myl yn Druaight*, Druid's servant.

The spinner in this type of story is usually a dwarf or a fairy, but my informant used the words *foawr* and *giant*, and was positive that she told the tale as she had heard it. In connection with the belief that to know a man's name gives one power over him, it is interesting to note that to this day charmers in the Isle of Man insist, before using their charms, on knowing the full name of their patient; and the name must be given as at their baptism, otherwise the charm will not work.

Sophia Morrison,
(*Hon. Sec. Manx Language Society*).

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WELL, there was a woman once, and she was scandalous lazy. She was that lazy she would do nothing but sit in the corner of the *çhiollagh* (hearth, fire-place) warming herself, or going out on the houses for *newses* the day long. And one day her man gives her some wool to spin for him; he was terrible badly off for clothes to wear, for she was letting them get all ragged on him. He had told her to mend them until he was tired, but all he could get out of her was, "*Traa dy liooar*" (time enough).

One day he comes to her, and says:

"Thou *lhiggey my hraa* (dawdler, slothful one), here is some wool for thee to spin, and if it is not done a month from this day, I'll throw thee out on the side of the road. Thou and thy '*traa dy liooar*' have left me nearly bare."

Well, she was too lazy to spin, but she would be pretending to be working hard when the husband was in the house. She used to put the *queeyl* (wheel) out on the floor every night before the husband came in from work, to be letting on to him that she had been spinning.

The husband was asking her was the thread getting near spun, for he said that he was seeing the queeyl so often on the floor that he wanted to know if she had enough to take to the weaver. When it came to the last week but one, she had only one ball spun, and that one was knotted and as coarse as gorse. When her husband says to her:

"I'm seeing the queeyl middling often on the floor when I come home at night; maybe there's enough thread spun at thee now for me to take to the weaver next week?"

"I don't know, at all," says the wife, "maybe there is; let us count the balls."

Then the play began! Up she went on the *lout* (loft), and flung the ball through the hole, down to him.

"Keep count thyself, and fling the balls back again to me," says she to the man. And as fast as he flung the ball up to her, so fast she flung it down to him again. When he had counted the ball, maybe two score times, she says to him:

"That's all that's in."

"Aw, 'deed, you've spun well, woman, for all," says he; "there's plenty done at thee for the weaver."

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Aw, then she was in the fix, and didn't know in her senses what to do to save herself. She knew she would sup sorrow if she was found out, but she could think of nothing. At last she bethought herself of the *Foawr* (giant) that lived in a lonesome place up the mountain, for she had heard tell he was good to work, and the woman she says to herself:

"I've a mind to go my ways to him."

She took the road early the next morning, she and her rolls of wool, and she walked up hills, down gills, till at last she came to the *Foawr's* house.

"What are thou wanting here?" says the *Foawr*.

"I'm wanting thee to help me," says she; and she up and told him about the ball of thread and everything.

"I'll spin the wool for thee," says the *Foawr*, "if thou'll tell me my name when thou come for the balls a week from this day. Are thou satisfied?"

"Why shouldn't I be satisfied?" said the woman; for she thought to herself it would be a middling queer thing if she couldn't find out his name within a week. Well, the woman she tried every way to find out the *Foawr's* name, but, go where she might, no one had ever heard tell of it. The time was getting over fast, and she was no nearer to the *Foawr's* name. At last it came to the last day but one.

Now, as it happened, the husband was coming home from the mountains that day in the little everin', and as he neared the *Foawr's* house, he saw it all in a blaze of light, and there was a great whirling and whistling coming to his ears, and along with it came singing and laughing and shouting. So he drew near the window, and then he sees the big *Foawr* inside sitting at a queeyl, spinning like the wind, and his hands flying with the thread to and fro, to and fro, like the lightning, and he shouting to the whistling queeyl:

"Spin, queeyl, spin faster; and sing, queeyl, sing louder." And he sings, as the queeyl whirls faster and faster:

"Snieu, queeyl, snieu; 'rane, queeyl, 'rane;
Dy chooilley chlea er y thie, snieu er my skyn.
Lheeish yn ollan, lhiams yn snaie
S'beg fys ec yn ven litçheragh
Dy re Mollyndroat my ennym."

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(Spin, wheel, spin; sing, wheel, sing;
Every beam on the house, spin overhead,
The wool is hers, the thread is mine.
How little she knows, the lazy wife,
That Mollyndroat is my name.)

When the husband got home that everin' he was late, and his wife said to him:

"Where have thou been so late? Did thou hear anything new?"

Then he said: "Thou are middling good to spin thyself, *ven-thie* (housewife); but I'm thinking there's one in that's better than thee, for all. Never in all my born days did I see such spinning, a thread as fine as a cobweb, and hear such singing as there was going on in the *Foawr's* house to-night."

"What was he singing?" says the wife. And he sang the song to her:

"Snieu, queeyl, snieu; 'rane, queeyl, 'rane;
Dy chooilley chlea er y thie, snieu er my skyn.
Lheeish yn ollan, lhiams yn snaie.
S'beg fys ec yn ven litçheragh
Dy re Mollyndroat my ennym."

Well, well, the joy the woman took when she heard the song!

"Aw, what sweet music! Sing it again, my good man," says she. And he sang it to her again, till she knew it by heart.

Early next morning, she went as fast as her feet could carry her to the *Foawr's* house. The road was long, and a bit lonesome under the trees, and to keep up her heart she sang to herself:

"Snieu, queeyl, snieu; snieu, queeyl, snieu;
Dy chooilley vangan er y villey, snieu er my skyn.
S'lesh hene yn ollan, as lesh my hene y snaie
Son shenn Mollyndroat cha vow eh dy braa."

(Spin, wheel, spin; spin, wheel, spin;
Every branch on the tree, spin overhead.
The wool is himself's, the thread is my own,
For old Mollyndroat will never get it.)

When she got to the house, she found the door open before her, and in she goes.

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"I've come again for the thread," says she.

"Aisy, aisy, woman," says the *Foawr*; "if thou don't tell me my name thou won't get the thread, that was the bargain." And says he: "Now, what's my name?"

"Is it Mollyrea?" says she; to let on that she didn't know it.

"No, it is not," says he.

"Are you one of the Mollyruiy ones?" says she.

"I'm not one of that clan," says he.

"Are they calling you Mollyvridey?" says she.

"They are not," says he.

"I'll warrant your name is Mollychreest?" says she.

"You are wrong," says he.

"Are you going by the name of Mollyvoirrey?" says she.

"'Deed I'm not," says he.

"Maybe your name is Mollyvarten?" says she.

"And maybe it's not, at all," says he.

"They're saying," says she, "that there was only seven families living on the Island at one time, and their names all began with "Molly," "and so," says she, "if you're not a Mollycharaine, you're none of the rael oul' Manx ones."

"I'm not," says he. "Now, be careful, woman, next guess is your last."

At that she pretended to be frightened, and says she slowly, pointing her finger at him:

"S'lesh hene yn ollan, as lesh my hene y snaie,
Son shenn———MOLLYNDROAT cha vow eh dy braa."

(The wool is himself's, the thread is my own,
For old———MOLLYNDROAT will never get it.)

Well, the *Foawr* he was done, and he was in a red rage, and he cries: "Bad luck to you! You never would have found out my name unless you are a *mummig yn aishnee*" (fortune-telling witch).

"Bad luck to yourself, my boy," says she, "for trying to steal a dacent woman's wool."

"Go to the *Jouyl* (Devil), yourself and your fortune-telling," shouts he, jumping up and flinging the balls at her.

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And away home with her, and her balls of thread. And if she didn't spin her own wool for ever after, that's nothing to do with you and me.

(*See Mr. E. Clodd in Folklore Journal*, vii. 138-43.)

Notes on Some Amulets of the Three Magi Kings.

There are issued at the present time, at the great Cathedral at Cologne, two kinds of protective amulets whose origin may be traced back to medieval times. Of these, one is formed by metallic medals, of the type commonly used in connection with holy persons or places, the other has the less usual shape of printed slips of linen.

The slips, a little more than 6 inches by 3 inches, are produced in two forms, German and French, since pilgrims from far-off parts of Europe still visit the holy shrine. Each slip bears, upon its left, a design of the "Adoration of the Magi," above a view of Cologne wherein the Cathedral stands prominent, and upon its right an inscription, which, in both the forms, commences with an invocation of the "Holy Three Kings." After the invocation follows, on the German *Zettel*, the statement that "The Three Kings have been honoured and invoked since ancient times as types of faith and as protective patrons against the dangers of travelling, headache, fever, epilepsy, and the snares of enemies, as well as to prevent sudden death," and concludes with the remark that "This little picture has touched the relics of the Three Holy Kings in the great Cathedral at Cologne."

The French slip is somewhat more limited in its claims, saying, after the invocation, that "This ticket has touched the relics of the Holy Magi Kings at Cologne, whose protection is invoked against fever, epilepsy, sudden death, and all the accidents which may happen to travellers."

Besides being employed for the general purposes indicated by the inscriptions, the slips are occasionally carried by cavalrymen, or other horsemen, as a protection against accidents while riding.

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C. R. Smith figures a printed slip
inches, found in 1748 upon a man
England, which shows the form in which
at that time. Like the modern slips, it
executed, an "Adoration" above a
Cologne, to the right of which was an
similar to that which now appears in German
Holy Three Kings, Gaspar, Melchior, and
by an inscription in French: "*Ces billets*
des Saints Roys, à Cologne: ilts sont
contre les malheurs des chemins, maux de
sorcellerie, toute sorte de malefice, et
observe how the inscription as it appeared in
century has since been modified, owing to the
beliefs implied in the earlier form.

the Three Kings were probably issued at a
earlier date than the printed slips. The older ones
more or less rectangular, frequently of silver, with
on one face and an invocation on the other.
of the present day, of several designs, are generally
of silver, brass, aluminium, or pewter, with an
on one face, and a representation of the Cathedral
or an invocation, on the opposite. They are
in the same manner, and for the same purpose,
and are worn with the same intentions.

relics of the Magi, brought to Constantinople by the
Helena and taken thence to Milan after the First
were in the twelfth century conveyed by Frederick
from Milan to Cologne, as objects of enormous value
sanctity. The royalty early attributed to the Magi, in
sequence of the references in Psalms lxviii., lxxii., and Isaiah
gifts and offerings presented by kings, became in the
century a matter of faith, and they were known as the
Kings, the Holy Three Kings, and the Three Kings of
Their miraculously-guided journey caused them to be
as the patron saints of travellers, whom they were
to protect from the dangers with which journeys were

[1] *Coll. Ant.* i. p. 120.

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beset during the Dark Ages, from the bites and stings of serpents and other venomous reptiles, and from the diseases to which travellers were especially exposed. Hence also the custom arose of giving to inns a name dedicating them to, or recalling the Three Kings. And as great magicians, their intercession was sought for protection against all forms of sorcery and witchcraft, against the evil eye, and against epilepsy, the "falling sickness," which often manifested itself as a demoniacal possession.

Such beliefs in their virtues were spread over Europe by the pilgrims who flocked to the shrine at Cologne.[1] The mere names of the Magi became invested with protective and curative powers, and are consequently to be found on numbers of mediaeval charm-rings, on brooches, on drinking-horns and cups of the same period (probably for protection against poisons, or to impart qualities to the liquids within, as in the well-known Arab bowls in use to-day,[2]) and even on garters.[3]

In his *Pathway to Health*, 1664, Peter Levens gives, as a cure for epilepsy, a charm to be hung from the neck, to be written in Latin with the blood of the patient's little finger, to the effect that "Gaspar bore myrrh, Melchior frankincense, Balthazar gold. He who bears with him the names of the Three Kings is freed, through the Lord, from the falling sickness."[4] Varied but slightly, these same words appear on a ring found at Dunwich, Suffolk.[5]

[1] In *Folk-Lore*, Dec. 1906, Pl. V. and p. 469, there is described a medal of the Three Kings, from Spain. A medal, executed in the Byzantine style, of the 9th or 10th century, displaying the head of Christ on the obverse and the Adoration of the Magi on the reverse, which is figured in the illustrated 4to edition of Dean Farrar's *Life of Christ*, p. 14, shows that the use of such amulets had begun even before the removal of the relics from Constantinople.

[2] See Lane's *Modern Egyptians*.

[3] C. R. Smith, in *Coll. Ant.* i. p. 120, figures one found in London.

[4] Quoted by G. F. Black, in "Scottish Charms and Amulets," in *Proc. Soc. Ant. Scot.* vol. xxvii., as taken from *N. and Q.* 1st series, vol. ii. p. 435. In "Scottish Charms and Amulets" there are given a considerable number of notes and references to matter concerning the Three Kings and superstitious observances connected with them.

[5] Quoted in "Scottish Charms and Amulets" as taken from *N. and Q.* 3rd series, vol. ii. p. 248, and Jones, *Finger-Ring Lore*, p. 144.

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So widespread, indeed, was the belief in their magical powers that during the latter part of the Middle Ages the names of the Holy Kings, with that of Christ, were worn by Jews upon their arms, like phylacteries, as amulets.[1] And in Catholic Southern Germany there may yet be seen a survival of such beliefs, consisting in the writing of the initial letters of the names of the Kings, separated by crosses, over the doors of sick-rooms.

It is curious, in view of the importance attached to these three names, to find that not only are they not given either by S. Matthew or by the writer of the apocryphal "Gospel of the Infancy," but that they (or their ordinary variations: Caspar, Gaspar, Jaspar, Iaspar; Balthazar, Baltasar, Belteshazzar; and Melchior) were not introduced until a comparatively late period, and superseded a considerable number of others which had been at one time or another commonly accepted.[2]

During their long stay in Siena the German soldiers of the Emperors Sigismund and Ladislas introduced into Italy the cult of the Three Kings, and the use of their medals, which were at that time employed especially against sorcery. A silver medal of this kind, with the invocation in German on the reverse side, and with an "Adoration" upon its face, is in the Bellucci collection of amulets at Perugia, where it was obtained.[3]

At a later date the German medals, with the invocation changed into Latin, were copied in brass at Siena, and were given out on request by the Capuchin monks there.[4] The late C. G. Leland[5] says of these medals, that in the Tuscan Romagna

[1] Berliner, *Aus dem Leben der Deutschen Juden im Mittelalter*, pp. 97 and 101; quoted in *The Jewish Encyclopedia*, heading "Amulet."

[2] See Smith's *Dict. of the Bible*, "Magi," for some of these names, and for numerous references to the Magi Kings. Also C. W. King's "Talismans and Amulets," in *Arch. Jour.*, 1869, vol. xxvi., for much relating to the origin of the names. The names now in use appear on a rude sculpture over the door of the Church of Sant' Andrea of Pistoia, date 1166. (Mrs. Jameson, *Legends of the Madonna.*)

[3] Bellucci, *Catologo Descrittivo*, Perugia, 1898, p. 101.

[4] Nencini, *Riv. d. Trad. Pop. Ital.*, 1898, p. 386.

[5] *Etruscan Roman Remains*, Lond., 1892, p. 299.

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certain old Roman coins were long believed to be a sure protection against witchcraft, for children especially, and that to combat this profane idea the priests had these medals of the Three Kings made, which became known, like the ancient coins, as "witch medals" (*medaglie delle streghe*). They were worn by grown persons as well as by children, but more frequently by the latter. It has been reported that, within the past few years, the issue of the "witch medals" has been prohibited by the Church authorities, and that they are no longer distributed.

W. L. HILDBURGH.

AMULETS USED IN LINCOLNSHIRE.

A. R. TELLS me that charms made of bog-oak, locally called "car-oak," are considered lucky. One of her brothers has a small heart-shaped one, an inch and a quarter in length, with a bow for suspension to the watch chain,[1] which was given to him by an old Mrs. Nichols or Nicholson, who lived in Blyton-car, and was eighty-six when she died. At the time she gave it away, not long before her death, she said she knew it was made of car-oak, and was much older than she was, "because she had it from her grandmother when she was a girl." She added that farm-lads used to make such charms to give to their sweethearts on Valentine's Day. I have myself seen more modern ones cut out of cocoa-nut shell.

A. R. says that farm-men sometimes wear brass buttons with shanks, and little knife-shaped charms, on their watch-chains. These latter "look like mother-of-pearl, and are made from shells, or pieces of shells, which are sometimes ploughed up," (probably oyster-shells, carted on to the land with refuse). Old farm-labourers, and other elderly countrymen, who cling to ancient fashions, still like wearing seals, miniature corkscrews, horse's teeth (which they have found), or miniature horse-shoes, on their watch-chains. A coin with a hole in it, or a cowrie-shaped

[1] Exhibited at Meeting, 20th Nov. 1907. See p. 1.

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shell, may also be seen. The horse's tooth, the horse-shoe, and the coin, are no doubt generally lucky. As to the shell, A. R. says her grandfather told her it was to prevent its owner from being drowned. Personally I have always imagined that, originally at least, it was a love-charm. The *Cypræidæ* and shells of similar form are used in love-magic in some parts of Europe.

MABEL PEACOCK.

SUNDRY NOTES FROM WEST SOMERSET AND DEVON.

THE belief in "overlooking" and witchcraft generally does not pass away, though no special forms have come under my notice. Some five and twenty years ago a "hammer and nail" charm against overlooking was used by an old woman living near Combwich. The then vicar was scandalised to see the old lady hammering a large nail into the footprint of another woman who had just passed down the lane, and was informed that the maker of the footprint had overlooked the operator, and that this proceeding would counteract the spell.

An old woman living on Farringdon Hill up to a few years ago was always credited with uncanny powers, and it was said to be usual for horses to misbehave when passing near her cottage. She also overlooked the moving from one cottage to another of a neighbour, with the result that almost immediately after she had passed the door a dresser full of china, carefully set in place, overbalanced and fell.

This firm belief in overlooking, I may add, is one with which the village doctor has to reckon, as the belief by a nervous patient that she is being so treated has an immensely retarding effect on a possible recovery.

In the matter of folk-medicine, Taunton Museum preserves two specimens of young ash-trees split for the purpose of passing children suffering from congenital hernia through, one having been used within the last twenty years.

A wych-elm by the road close to Cannington Park was made into a "shrew-tree" not more than six years ago, the scar

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being still visible, by the shepherd then living in a near cottage whose child had infantile paralysis. A hole was bored with an inch auger into the heart of the trunk, and a live shrew-mouse imprisoned in the hole with a solid plug. The idea is that the passage of a shrew-mouse across the affected limb of the infant has been the cause of the paralysis, and that a decoction of the twigs of the tree which has caused the death of the mouse will act as a remedy.

Some malign power of a similar kind is attributed to the common slow-worm. A man in my own employ has told me that his foot turned quite brown after the reptile crawled over it. The local witch will also use the slow-worm in the concoction of a broth for the cure of warts, applying it with a formula in which the Name of the Trinity is invoked.

The potato, carried until it gets hard in the pocket of the patient, is firmly believed in as a cure for rheumatism. It is supposed to "draw the iron out of the blood": too much iron, and consequent stiffness, being the root of the complaint.

A charm against hæmorrhage from Black Torrington in North Devon, may be worth recording. In this case there is no attempt at the usual secrecy, the user of the charm being proud of his occult power, and by no means making profit of it. He is a small farmer of the district, and claims to be the last person by whom the charm can be effectively used, as it can only be handed on by a woman who herself has the power of "stenting blood" by its use. It came to him from such a wise woman, and, so far as he knows, he is the only person to whom she transmitted the gift, while of course he is unable to hand it on.

The charm itself consists in repeating the verse Ezekiel xvi. 6 (*q.v.*). It is to some extent apposite, being a direct command to an individual suffering from hæmorrhage to "live," though with no command to the blood itself. Whether this may not be a Christianised version of some older formula I cannot venture to say, but it is likely. The descent of the "stenting" power in the female line alone is remarkable. The context of the verse may possibly imply that it was originally used by women only, and on certain emergencies; but this does not

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seem probable. At the present day the help of the "stenter" is sought in any case, whether veterinary or otherwise, where it is required; and it is claimed, and indeed firmly believed in the district, that it is always successful. Two such cases were cited to me, one of a wounded horse, and the other of hæmorrhage from the lungs of a consumptive patient.

There are physical reasons, connected with the cessation of ill-directed attempts to staunch the bleeding during the absence of the messenger in search of the "stenter," which one could bring forward to account for the usual success of his charm; but they only accentuate the fact that his loss will be as great to the district as to the student of folk-lore. It may be added that the "stenter" does not visit the patient. The verse is openly pronounced wherever he may be working when found, and the assurance that it will be found effectual on the return of the messenger is added. The verse, which is the essential part of the charm, next to the personal element, was freely communicated to the doctor by the way; there being no "professional jealousy" in the matter on either side.[1]

Black Torrington still keeps up the ancient custom of "Skimmington riding," when some village scandal is to be held up to public reprobation. A very full and accurate description of such a function may be read in the Rev. S. Baring-Gould's *Red Spider*, the scene being laid in a village close at hand, and the ritual observed being that still in use. Notices for such a "meet of the stag-hounds," held in the spring of 1906, were posted in places so far distant as Bideford, the route to be taken by the "hunt" being given in disguised writing. I myself saw the ride, but imperfectly, through the "dimpsies."[2] It was exactly the *Red Spider* episode, though the full details there given are perhaps collected from several occasions of the sort.

Akin to this expression of popular feeling on the subject of marital inconstancy is the old Essex custom of strewing chaff on the doorstep of a man who is known to have beaten his wife, in token that his "threshing" is public talk.

A milder hint of the same kind is the West Somerset

[1] Cf. *ante*, p. 73. [2] Twilight.

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custom of displaying a broom over the door of a man whose wife is absent for what seems to the neighbours to be an unreasonable time. It is said to be "an advertisement for a housekeeper." A broom decorated with ribbons was found thus suspended over a door in Watchet, one morning in the spring of 1907.

"Thicky Twelfth Night is not the hraight day for wassailing of the arpul-drees. Her should be doned on *Old* Twelfth Night, not on Old Christmas Day," said an ancient sage of Stockland in January 1908.

C. W. WHISTLER.

PUTTING LIFE INTO AN IDOL.

(Communicated by Mr. G. H. Skipwith.)

"I WAS overcome with hunger when visiting a remote Buddhist temple [in China] . . . But an artist who was regilding the belly of the Buddha of the Future . . . shared his meal with me. . . . I learnt from my friend and benefactor many curious facts as to idol-making. . . .

"A conscientiously made idol is not complete when the outward form and features are finished. Bags of white and red silk representing the human intestines have to be put into the hollow of the body, and also packets of precious and mysterious substances. Then a living animal, such as a centipede or a mouse, is introduced and immured, so as to give life to the image. The eyes are left blank until the divinity has been placed in the position which he is going to occupy in the temple. Then the pupils are painted in, and the process of god-making, or deification, is complete." ("Letters from the Far East, No. II.," by Sir Charles Eliot, K.C.M.G.: *Westminster Gazette*, Nov. 27, 1906.)

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A Pin-Offering.

The following excerpt from the *Church Times* of Sep. 13th, 1907, is, I think, worth recording. The writer after giving some description of the Norman building called St. Aldhelm's Chapel, Worth, Isle of Purbeck, goes on to say: "Mr. Moule tells us that, during the time of its dilapidation, it was the custom of the parishioners of Worth, on Thursday in Whitweek, to visit this building, deck it with flowers, and dance therein; it used at that time to pass by the name of the Devil's Chapel. There was an old custom, still maintained, of placing a pin in an opening of the central shaft, accompanying the action with a silently expressed wish. When visiting the building on two occasions last August, about a dozen pins were noticed in the aperture, which is not to be wondered at, since all the cheap guide-books exploit its fame in this direction. On my last visit a young lady, apparently of some refinement and education, entered the fabric, at once proceeded to the pin-hole, and deposited her contribution, at the same moment closing her eyes with a rapt expression of countenance, whilst her lips moved as she mutely made her wish."

G. Montagu Benton.

Cambridge University Museum.

Notes on Some Customs of the Bangala Tribe, Upper Congo.

I. During the first few hours after the death of a woman nearly all her female neighbours cry as though their hearts were broken, but the next day they commence dancing, and continue to do so at short intervals, for five or six days. The husband hires a professional dancer to act as master of the ceremonies.

II. In the farm of the dead woman a ring is made by throwing up a bank of earth, and in this ring are placed the saucepans, hoes, mats, and private property of the deceased, together with

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her farm produce. No one would think of using the goods, etc., belonging to a dead person.

III. One day I saw an old woman whom I knew very well sitting in the centre of a ring of fire, and upon inquiry I found that she had had much to do with preparing a corpse for burial, and at the close of the ceremony she was purified by the fire being lit around her. In my unpublished Dictionary of the Ngala language I have the following word and its explanation: "*Tumbujela*, to purify a person who has touched a dead body by fire. A ring of fire made of small sticks encircles the person, who takes a leaf, dries it, crushes it in the fist, and sprinkles it on the fire, moving the hands over the fire ring; when the fire goes out the *nganga* takes hold of the person by the little finger and lifts his or her arm (*amobili loboko*), and the person comes from the fire-circle purified."

IV. Walking one day in the Monsembe village I saw an incident that recalled Tam o' Shanter to my mind. There had been a death in the family, and the relatives had just performed all the necessary rites and ceremonies, and were returning to their houses. A small trench some 20 feet long was dug with a hoe. The relatives took up their position on the side of the trench nearest to the new grave, the *nganga* (witch-doctor) stood on the other side, and his assistant was placed at the end of the trench with a large calabash of water. At a signal the water was poured into the trench, and while it was running the *nganga* took each person by the hand and, mumbling an incantation, pulled him or her over the running water. When all had been pulled over one by one the water was allowed to continue to run until the calabash was empty. I asked the reason of the ceremony, and they told me that it was to keep the spirit of their buried relative from following them.

V. The favourite mediæval mode of injuring an enemy by sticking pins into his image is represented on the Upper Congo. This I discovered through two men quarrelling outside my house at Monsembe. On inquiring into the cause of the quarrel, *A* told me that it had been reported to him that *B* had visited a witch-doctor in the bush-town, and had paid him to boil a saucepan of "medicine" and to call up his (*A*'s) image in the saucepan, and

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then he (*B*) had repeatedly stabbed the image. So *A* charged *B* with wanting to cause his death. *B* denied the charge and wished *A* to go with him to the witch-doctor, who would tell him that he did not stab *A*'s image but someone else's.

VI. A few days ago[1] I had the opportunity of seeing a rather complicated discussion and cross-accusation settled to the satisfaction of all the natives present by the parties concerned drinking, or rather eating, the ordeal.

The trial took place on neutral ground, *i.e.* in a section of the town midway between the sections in which the parties concerned lived. The court house was a wide-spreading wild fig-tree that cast a shade over the whole gathered crowd, which formed an oblong figure. The plaintiff stood at one end with his supporters, the defendant at the other with his, and the two sides were occupied by neutrals and sympathisers. The case was as follows: The plaintiff had two slaves who ran away, and after some days he heard that these slaves had gone away in a canoe belonging to the defendant, so he accused the latter of aiding and abetting their escape, and wanted him to pay him for them. The defendant, on the other hand, wanted the plaintiff to pay him back a canoe or the price of it, as he said it had been stolen by the plaintiff's slaves. For three hours they discussed the matter and tried to arrange an amicable compromise. This, however, was impossible, as each wished to get the best of the bargain. From the nature of the case it was impossible to call witnesses, although many persons spoke on either side. At last it was decided that the parties should take the *nka* (ordeal drug). Each was so confident of the righteousness of his claims that he was willing and eager to eat a portion of the poisonous drug to support it. The plaintiff was a short, thick-set young man troubled with elephantiasis, and from that and his apparent nervousness he was greatly handicapped in the trial. The defendant was a tall, thin, wiry man about fifty years of age, who had, I think, often taken the *nka* before, and was inured to it.

The *nka* is the outer skin of the rootlets of a tree that grows up the Lulanga River—a tributary that enters the Congo River

[1] Written in 1894.

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on the south some forty miles below the Monsembe district. It is very fluffy, and of a deep scarlet colour. Two *ngangas* prepared equal portions of the *nka*. There was about a dessert-spoonful in each portion. The accused had first choice, after which each doctor with the portion of *nka* in the palm of his hand took up his position by the side of his client, and at a given signal the portions of *nka* were simultaneously held to the mouths of the two opponents, and at the same moment they began to chew the drug. After chewing for a few moments each washed it down with gulps of sugar-cane wine.

After taking the ordeal, the men are allowed neither to sit down nor to lean against anything, nor even to touch anything with their hands. The *nka* given in the above quantity blurs the vision, distorting and enlarging all objects, makes the legs tremble, the head giddy, and gives a choking sensation in the throat and chest. In fact it gives all the symptoms of intoxication and a few more besides. The one who first becomes intoxicated and falls down is the loser, and the one who resists the effects of the drug and controls himself the longest is the winner.

About five minutes after they had taken the ordeal, a native doctor stepped into the centre with a plantain stalk in his hand, about two feet six inches long and three inches to four inches diameter. He flourished this stalk about a little, and then placed it in front of the plaintiff for him to step over. He went forward boldly, stepped over it, and returned to his place. This was repeated six times without his feet once touching the stalk. The defendant had then to go through the same test, which he did laughingly, throwing his arms and legs about in all directions. This was done occasionally for the next thirty minutes, and the plaintiff (the accuser) began to show signs of intoxication. His steps faltered, his eyes brightened and glared, and it was with difficulty that he raised his feet over the stalk. Then the "doctor" began to mock him, pretending to put the stalk close to his feet and tantalizingly drawing it back. Forty minutes after taking the *nka* the climax came. The "doctor" threw the stalk to the defendant (the accused), who caught it in his hands and carried it to the centre, where,

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firmly fixing his feet on the ground, he stooped forward and placed the stalk with both his hands in a straight line, then raising himself he went back to his place. The plaintiff then went to pick it up, but no sooner did he lean forward than a spasm of pain seized him, and he would have fallen had not a man, who for the last twenty minutes had followed him closely, caught him in his arms and quickly carried him to his house.

No sooner did the crowd of neutrals see the fall of one of the opponents than with a bound they jumped to their feet; and with spears and knives raised in the air they danced, shouted, and sang around the winner. Some rubbed dirt, others ashes, and others red-camwood powder on the fellow's face—a sign that he had won the case. They then hoisted him on the back of a friend and carried him home. He distributed four hundred brass rods among the crowd of his admirers, who said they had helped him to win his cause. He sat outside his hut all the rest of the day with his face smeared, so that all could see he had won, and could congratulate him. The plaintiff had to pay him two slaves and a canoe as damages.

The next day both accused and accuser were walking about the town, and seemed none the worse for drinking so powerful and dangerous a narcotic. They apparently had no enmity towards each other, but chatted freely and laughingly over the events of the previous day.

When one remembers the amount of corruption and bribery among these people; that the most familiar words on their lips are "lie," "liar," and that the most frequent question is, "Is it true?" and the answer, "It is true or cut my throat,"—the wonder is that they can settle a palaver in any way.

To drink the ordeal and be either right or wrong according to its action settles the affair once for all, ends all possible deadly feuds and bloodshed, and saves many a man from what is worse than death, viz. an ever-present anxious fear of what his enemy or enemies may do to him. If a man accuses another o giving him a disease, or of causing the death of his wife by witchcraft, how can the accused disprove such a charge? Not by talking, no matter how much he may swear that he is innocent. If he calls the chiefs and headmen together he knows

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the verdict will be given in favour of the one who pays the most; if he runs away he will soon be captured by some other town, and probably sold to furnish a cannibal feast; if he runs to a friendly town he will lose caste, he will be treated with contempt as a coward, and his life be rendered miserable. So he boldly steps forth and takes the *nka*, and the affair is settled. Is the ordeal in his favour? Then he claims and gets heavy damages. Does the ordeal go against him? Then he pays the damages, if wealthy enough; or, if poor, sells himself; or, if a slave, his master pays for him. But whatever be the result, that palaver is decided once for all.

No stigma attaches to a man who is found guilty, for "one can have witchcraft without knowing it." Moreover, no one lightly brings a charge of witchcraft against another, for, if the ordeal test goes against the accuser, the damages are so very heavy as to deter frivolous accusations.

J. H. WEEKS.

Congo Free State.

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CORRESPONDENCE.

The Progress of Folklore Study in Finland.

(*Ante*, p. 2.)

In the current session at Helsingfors University an extension-course has been commenced for students of folklore. There are ninety adherents, half of whom are subsidised by the State. My brother Ilwari Krohn, Doctor of Music, teaches them music on a new system, and my lectures deal with the collection and sifting of folklore materials.

During the summer I travelled in Scandinavia, Germany, and Bohemia, and saw many good MS. collections, especially at Copenhagen and Mecklenburg. A Folklore Federation is proposed, to facilitate the exchange of copies from other collections.

During the course of the present year we have received all the songs, proverbs, riddles, and notes relating to superstitions, from the collections of the late Esthonian pastor, Dr. Jacob Hurt, which have been copied out for us. The tales from the same source have not yet reached us; nevertheless, our collections have been nearly doubled, and will supply scientific materials for generations.

Dr. Niemi is printing variants of the *Kalevala* from Russian Karelia, and it is hoped that the first volume will shortly be published.

The first part of a Danish translation of the *Kalevala*, by Adjutant F. Obst, with a historical analysis, will shortly appear in Denmark.

Kaarle Krohn.

Helsingfors, Sept. 18, 1907.

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The Sociology of the Arranda and Chingalee Tribes (Northern Territory Australia).

The following Table gives the names of sixteen persons, or eight married couples, personally known to one of my most competent correspondents in the Arranda (or Arunta) country, (which reaches from about Macumba River to Alice Springs and the Upper Finke River), together with the section (or class) names of the husband, the wife, and their issue; also the sections of their fathers. The Arranda, as is well known, is one of the "eight-class" Australian tribes.

TABLE I.

Section of Individual's Father.	Individual—Husband or Wife.			Section of Individual's Children.
	No.	Proper Name.	Section.	
Pananka Ngala	1 1A	Nathaniel Maria	Bangata Mbitjana	} Pananka
Kamara Paltara	2 2A	Arkara Tjupuntara	Purula Pananka	} Kamara
Ngala Pananka	3 3A	Paulus Helena	Mbitjana Bangata	} Ngala
Purula Pananka	4 4A	Tpitarinja Laramanaka	Kamara Paltara	} Purula
Paltara Mbitjana	5 5A	Moses Sophia	Knuraia Ngala	} Paltara
Kamara Paltara	6 6A	Jukuta Ruth	Purula Pananka	} Kamara
Knuraia Purula	7 7A	Petrus Rebecca	Paltara Kamara	} Knuraia
Kamara Paltara	8 8A	Tjirtjalkuka Relkua	Purula Pananka	} Kamara

The Chingalee tribe, about Powell's Creek and Daly waters, also possess eight subdivisions. I requested an old friend, who

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has resided many years in their country, to furnish me with a list of marriages of individuals personally known to him, and sent him a form on which to tabulate the information. He has accordingly supplied the particulars of about twenty marriages, from which I have selected the following seventeen persons as examples. I have given the English name by which each native is known among the European residents, so that any other investigator can readily check my work.

TABLE II.

Father of Individual.	Mother of Individual.	Individual answering the questions.			Child of Individual.
Section.	Section.	No.	Proper Name.	Section.	Section.
Champina Tungaree	Tungaree Taralee	1 1*a*	Long Dick Minnie	Chungalee Chula	Tungaree
Chemara Champina	Taralee Tungaree	2 2*a*	Jimmy Miller His wife	Chula Chungalee	No family
Chuna Chula	Chula Chuna	3 3*a*	Jimmy Pattie	Tungaree Chemara	No family
Chuna Chimitcha	Chula Chungalee	4 4*a*	Fat Tommy His wife	Tungaree Taralee	No family
Chemara Champina	Taralee Tungaree	5 5*a*	Jack His wife	Chula Chungalee	Taralee
Champina Tungaree	Tungaree Chemara	6 6*a*	Long Tommy His wife	Chungalee Chimitcha	No family
Tungaree Taralee	Champina Champina	7 7*a*	Jacob Daisy	Chuna Chuna	No family
Chimitcha Chula Chimitcha	Chungalee Chuna Chuna	8 8*a* 8*b*	Harry First wife Second wife	Taralee Chemara Chemara	Chimitcha

In 1899 I published in the *Proceedings of the American Philosophical Society of Philadelphia* (xxxviii. p. 76) a table of the intermarrying sections of the Arranda tribe, as follows.

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TABLE III.

Cycle	Wife	Husband	Offspring
A	Purula	Pananka	Bangata
	Ngala	Knuraia	Paltara
	Bangata	Mbitjana	Ngala
	Paltara	Kamara	Purula
B	Pananka	Purula	Kamara
	Knuraia	Ngala	Mbitjana
	Kamara	Paltara	Knuraia
	Mbitjana	Bangata	Pananka

Each of these two cycles, it will be seen, reproduces its own four sections of women in a certain rotation, and this order of succession is repeated for ever.

In the same way the sections of the Chingalee (or Tjingilli) tribe may be arranged as follows, as I showed in the *American Anthropologist* in 1900 (vol. ii. N.S. p. 495).

TABLE IV.

Cycle	Wife	Husband	Offspring
A	Chungalee	Chimitcha	Taralee
	Chula	Chuna	Tangaree
	Taralee	Chemara	Chula
	Tungaree	Champina	Chingaree
B	Chimitcha	Chungalee	Champina
	Chuna	Chula	Chemara
	Champina	Tangaree	Chuna
	Chimara	Taralee	Chimitcha

The women of each of these cycles have perpetual succession in a prescribed order, just the same as the Arranda.

I submit that the evidence of actual and ascertained marriages which I now give, confirms my previous arrangement in cycles ("phratries") of the sections (or "classes") of these two tribes and my statement that the descent of the children in each case is reckoned through the mothers; rather than the view of Messrs. Spencer and Gillen, who (*Northern Tribes*, pp. 100, 101) divide the classes into phratries in such a manner as to make

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it appear that in these tribes descent is reckoned through the fathers.

If we take the first name in Table II. it will serve as an illustration of all the rest. Chimitcha's "tabular" or normal wife is Chungalee, whom we shall call No. 1. He can, instead, marry Chula, whom we may denominate his "alternative" wife, or No. 2. Or he can take a Chuna woman, distinguished as No. 3, or a Chimitcha (No. 4). Looking at the table we see that two of Chimitcha's possible wives belong to Cycle B and two to Cycle A, and it is manifest that the denomination of his children must depend upon the woman he takes for his wife.

The names of different degrees of relationship, of which I have collected many, give no clue to the cycle or section to which the person addressed belongs. In the Chingalee tribe a person's father is *keeta*. Minnie, No. 1*a* in Table II., would address her father as *keeta*, although he is not Chemara, as in Table IV., but Tungaree, and so belongs to the opposite cycle to Chemara.

It is, in fact, a question whether there is any well-defined law of exogamy in the social structure of the Australian aborigines. It is impossible to divide a tribe having the Chingalee constitution in such a way that the two parts shall be quite independent, so that the men of one part or cycle shall marry the women of the other cycle, and such women only.[1] The same observation applies to the four-class tribes, Kamilaroi, Wongaibon, Ngeumba, and others, in New South Wales, as I have abundantly shown elsewhere.[2]

The peculiar totemic system of the Arranda is shared by the Chingalee, Wombaia, and other tribes. In each local division of a tribe there are persons bearing the names of animals, trees, etc. People whose totems belong to any of these departments of the universe roam about together. There are certain spots scattered up and down at short intervals in their territory which are traditionally haunted, some by one animal or object and some by another, from which the children receive their totemic names

[1] See my articles: *American Antiquarian*, xxviii. p. 146. *American Anthropologist*, N.S. vii. p. 302. *Queensland Geog. Journ.* xx. pp. 69, 70. *Bulletin Soc. d'Anthrop. de Paris*, t. vii. série v. p. 173.

[2] *Journ. Roy. Soc. N.S.W.* xxxix. pp. 116, 117. *American Antiquarian*, xxviii. p. 86. *Man*, vol. viii. p. 24.

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instead of from the mother. When a woman first feels the movements of the *fœtus* in the womb, she reports to her friends that one night recently when she and her husband were camped in the vicinity of a certain rock-hole, she dreamt that she saw a number of very tiny children playing about and singing among the leaves of one of the trees close to the rock-hole. Her husband will also say that just before daylight he heard an infant coming down out of the tree, laughing as it came, when it approached him and pulled his hair or his whiskers, asking him to find a mother for it, after which it vanished, and was believed to have entered the woman's body. When the child is born it is given the totem belonging to the locality where the mother or father had the alleged dream. For example, if the spot be traditionally known to be haunted by Wallaby spirits, the newly-born child would get the totem of the Wallaby, quite irrespective of the totemic name of either the woman or her husband.

The hunting-grounds of every Australian tribe, and consequently of all the partitions and re-partitions of the tribe, descend from the fathers to the sons for ever. And the children of every marriage belong to the father's tribe, no matter whether the totems descend through the mothers or the fathers, or are acquired by the accident of locality.

Again, in all Australian tribes, whether the descent of the cycles and sections is maternal or paternal, the privilege of working incantations, making rain, performing initiation ceremonies and other important functions, descends from the men of the tribe to the sons. This law is the same in the Kamilaroi, Wiradjuri, Chingalee, Arranda, and other tribes, and is no evidence at all of paternal descent in other matters. Moreover, all the ceremonies in connection with the totems are likewise handed down through the men, quite irrespective of how the totems descend. In summarizing the social laws of the aborigines, whether in the Northern Territory, New South Wales, or in the other States, we discover that although they vary in all sorts of details yet they agree in their main lines of organisation.

R. H. MATHEWS.

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Folklore Fiction: a Warning.

Probably some of the readers of *Folklore* may have been, like myself, interested in articles in the *Christian World* for October 3rd, 1907, describing the finding of the Corn-baby in the North Riding of Yorkshire in the twentieth century, and, to judge by the language, in the present year. It is important for archaeologists, who may be misled by the account, to know that the incident described is a fiction, and that the writer reports to myself, and to the *Christian World*, that he never intended that it should be taken seriously.

Rendel Harris.

The Fifth of November and Guy Fawkes.

(Vol. xviii., p. 450.)

My attention has been drawn to your editorial note above referred to, asking for an account of the "Guy Fawkes" observances in the island of Guernsey.

To the best of my belief there were neither November bonfires nor Guy Fawkes celebrations in Guernsey until the beginning of the nineteenth century. What customs may have prevailed over here in the days before the introduction of the Reformation and the Puritanical spirit, I do not know. But after that date, in 1565, 1567, 1581, 1582, and 1611, "Ordonnance" after "Ordonnance" was passed by the Royal Court forbidding songs, dances, and all "jeux inlicyte," under penalty of the culprits having to do penance in church on the following Sunday, with bare heads, legs, and feet, wrapped in a winding sheet and holding a lighted torch.

These restrictions, which were framed to put an end to aught that savoured of "la superstition" as well as of "le viel levain de la Papaulté," effectually put a stop to all our primitive festival customs.

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GUY FAWKES' CELEBRATION IN GUERNSEY, 1903.

To face p. 104.

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In the eighteenth and early nineteenth centuries, on New Year's Eve, boys still dressed up a grotesque figure, which they called the "vieux bout de l'an," and buried or burnt with mock ceremonies in some retired spot. But that practice also fell into abeyance until, some time in the second quarter of the nineteenth century, an English family of small farmers started a Guy Fawkes celebration in the island.

To the country people the name "Guy Fawkes" meant nothing, while they had a confused recollection of the earlier "bout de l'an" celebrations; so to them the "Guy" was invariably known as "bout de l'an" or "budloe" (as they spelt it), though without any real idea of what the name conveyed. Therefore, I think that it was the veritable "bout de l'an" of New Year's Eve which is referred to in the term "bout de l'an," and that any November fires—if any there were—had been abolished far too long to be remembered.

I send an illustration (Pl. II.) of our Guy Fawkes procession as it appeared in 1903, and of the accompanying appeal. The grotesque garments of the riders as the horses wended their way by torchlight were exceedingly picturesque. But the squibs and crackers thrown about by the rank and file of the procession were considered a menace to traffic, and I am sorry to say the Royal Court have recently abolished the whole ceremony.

EDITH H. CAREY
(*Editor "Guernsey Folklore"*).

Copy of Handbill:

KIND FRIENDS

WE now take the liberty of calling your attention to our annual GUY FAWKES DEMONSTRATION, which takes place this evening. We need scarcely repeat the particulars of the origin of Gun Powder Plot, or the part played by the traitor Guy Fawkes, who was captured whilst attempting to blow up the House of Parliament, together with the King, Lords, and Members. Although this event took place some years ago, we consider it a mark of loyalty as well as amusement to thus exhibit our hatred of traitors. Trusting, kind friends, to your liberality to assist us in this demonstration,—We remain, yours faithfully, THE ST. MARTIN'S TORCHLIGHT PROCESSION.

GOD SAVE THE KING.

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Folklore of Aristotle.

(Vol. xviii., pp. 212-215.)

In reply to queries in *Folk-Lore* for June, 1907, I have received the following information, much of which will be of great use to me:

(1) Mr. G. C. Zervos, writing from Calymnos on Oct. 23rd, 1907, says: "The sponge is considered to be an *animal*, because the sponge fishermen say that ἐψόφησαν τὰ σφουγγάρια = the sponges have become *dead*. Now, this word ψοφῶ is used in modern Greek to denote the death of animals only." Dr. W. H. D. Rouse also says: "In modern Greece the sponge is spoken of in terms which would suit an animal, as ἡ μάνα is the lower sponge."

(2) According to *The Cyclades, or Life among the Insular Greeks*, by Jas. Theodore Bent, 1885, p. 439: "It is deemed very unlucky to sneeze at the cheese Sunday banquet [in Lent]; anyone who does must tear his coat to avert disaster. Greeks, in common with other nationalities, regard sneezing with superstition; if you are a layman they wish you good health, if you are a priest they say 'safety'; why this distinction I could not find out."

Dr. W. H. D. Rouse says: "Sneezing is an omen," and Mr. G. C. Zervos says: "When a person sneezes it is said that people are speaking of him."

(3) Mr. G. C. Zervos says that the same superstition still exists that "Men also, very rarely, have milk produced in their breasts."

Mr. W. F. Kirby informs me that there are, among recorded instances of lactation in males, (1) that of Thorgils, the Icelander, in Baring-Gould's book on Iceland, chap. 22; (2) that of a South American settler, in Humboldt and Bonpland's *Personal Narrative*, book iii. chap. 6; (3) that of a he-goat, in Hanover, recorded in the chapter just quoted; and (4) that recorded by Anna Blackwell in her "Testimony of the Ages," published some years ago in a periodical called *Human Nature*.

Notes and Queries, Dec. 7th, 1889, p. 442, contains a reference to the case of a young Chipewyan who suckled his own child after the death of its mother.

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(4) Mr. W. F. Kirby refers me to Barrow's *Account of Travels into the interior of Southern Africa in the years* 1797 *and* 1798, London, 1801, vol. i., pp. 312-319; on p. 313 is a figure of the head of a one-horned Antelope, copied from a Bosjeman's drawing on a cavern wall, and Mr. Kirby says: "But the figure represents the horn as over the eye, which looks as if it was either taken in profile or from an animal in which the left horn was broken off or undeveloped."

(5) I have not received any information.

(6) I should be glad to receive further detailed information.

(7) *Notes and Queries* for May 7, 1887, p. 370, shows that about the year 1850, whilst the new road and bridge across the Thames from Old Windsor to Datchet was in course of construction, the navvies working on the line of road unearthed one morning, a foot or two below the surface, human skeletons, etc. The writer of the note goes on to say, "I was present at the unearthing, and was more interested in a number of living and moving 'anatomies' found with the bones, all not thicker than a hair, apparently without head or tail, and each one mixed up so that each convolution could be easily traced. . . . The men who first came across them made no bones about setting them down at once as animated hairs, the theory, as far as I could understand it, being that the river often overflowing the spot, or the ground being otherwise kept moist by it, hairs ultimately developed into 'them there kind o' eels, a wery common thing about the water in these parts, guv'ner.'"

(8), (9) and (10). I should be glad to receive further detailed information.

T. East Lones.

Dudley House,
Upper Highway, King's Langley.

[The points on which Mr. Lones still desires information are horned snakes, the use of astragali in divination, the fish called *Echeneis*, and the belief that the eyes of snakes and swallows will grow again if they are blinded. Ed.]

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Opening Windows to Aid the Release of the Soul.

(Vol. xviii., p. 215.)

In *Folk-Lore* for June, 1907, Mr. H. Krebs says that he should be interested to hear of localities where this death-bed custom is, or has been, observed.

I beg to quote the following from Sir John Rhys' *Celtic Folk-Lore*, page 601:

"I well remember that when a person was dying in a house, it was the custom about Ponterwyd, in North Cardiganshire, to open the windows. And a farmer near Ystrad Meurig, more towards the south of the county, told me some years ago that he remembered his mother dying when he was a boy; a neighbour's wife who had been acting as nurse tried to open the window of the room, and as it would not open, she deliberately smashed a pane of it. This was doubtless originally meant to facilitate the escape of the soul."

May I add that it was also once a custom in West Wales to open the *door* of the death-chamber, so that the spirits which were supposed to be present might leave the room.

Jonathan Ceredig-Davies.

Dyffryn Villa, Llanilar, Aberystwyth.

Fishers' Folklore.

The fishermen of both North and South Cornwall believe that saffron brings bad luck, and that saffron-cake carried in a boat spoils the chance of a catch. Can any reader suggest a probable explanation of these ideas?

D. Townshend.

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OBITUARY.

Frederick Thomas Elworthy.

We regret to have to record the death at his residence, Foxdown, Wellington, Somerset, 13th December, 1907, of Mr. Frederick Thomas Elworthy, formerly and for a considerable time a member of the Council of the Folk-lore Society. He made his reputation first as a linguist, by a work of great authority on the dialects of Somersetshire, and afterwards devoted himself to the systematic study of matters more closely connected with folk-lore. His book on the Evil Eye, published in 1895, contains a critical investigation of the evidence relating to the superstitions based on the supposed malignant influence of the earnest gaze of one person on another. His subsequent work, *Horns of Honour*, published in 1900, dealt with certain species of charms, amulets, and other prophylactics against the influence of the Evil Eye. His studies for these subjects led him into several by-ways of learning. In 1898 he exhibited to the Society of Antiquaries, and later to the Folk-lore Society, a large number of casts of terra cotta stamps or moulds found at Taranto, Italy, known as *dischi sacri*. He was elected a Fellow of the Society of Antiquaries in 1900, and in 1905 he read before it a paper on the *Mano Pantea* or so-called Votive Hand, which he maintained was by no means technically votive, but, on the contrary, distinctly prophylactic and propitiatory, appealing for protection to powerful divinities against ever-threatening danger. This paper, like the previous one, was illustrated by many examples of the curious objects referred to. In another paper, "A

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Solution of the Gorgon Myth," read before the Folk-lore Society in 1902, he endeavoured at once to show that the myth of the Gorgon originated in the cuttle-fish of the Mediterranean, and to connect the Medusa-legend with the Evil Eye superstition. He joined the British Association at the Manchester meeting in 1887, and in 1893 became a member of the General Committee. In 1895 he read a paper on Horns of Honour and Dishonour and of Safety, and in 1896 two papers on Some Pagan Survivals, and on an Ancient British Interment on the top of Culbone Hill, Somersetshire, belonging to the early bronze age, not later than the second millennium B.C. He attended the meeting at Toronto in 1897, and read a paper on some old-world Harvest Customs in Egypt and Thessaly, and in various parts of the United Kingdom, discussing their significance as survivals of an animistic corn-cult. It was on this occasion that the present writer, on the voyage out and during the stay in Canada, had the good fortune to improve his previous slight acquaintance with Mr. Elworthy into an intimate friendship, and learned to look upon him as a man of many accomplishments, of varied learning, and of high and sensitive honour.

E. B.

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REVIEWS.

LE FOLK-LORE DE FRANCE, par PAUL SÉBILLOT. Tome iv. Le Peuple et l'Histoire. Paris: E. Guilmoto, 1907.

M. SÉBILLOT's great task is finished, and we have at last, in four octavo volumes, a fairly complete account of the folklore of France and French-speaking peoples. The interest of the collection has in no way diminished as it approached its term. On the contrary some of the chapters of the final volume are among the most enthralling. Such, for instance, are those relating to the observances connected with megalithic remains, building rites, churches, and the whole of the third book dealing with the various orders of society and the historical traditions.

It is very difficult to select any of these for special mention, so admirably has the distinguished author arranged his material, so carefully and yet succinctly has he presented it. Nor has he been content merely to be a compiler. He has exercised upon it a well-trained critical faculty and has thus enhanced very considerably the value of his work. An excellent example of his critical treatment is afforded by the section on the legends of human sacrifices. We know from Cæsar (*De Bell. Gall.* vi. 16) that the Druids offered human sacrifices and even great holocausts; and it is natural to suppose that these bloody rites would strike the imagination of the people, and that their memory would be preserved with horror for generations after they had passed away. In fact, we do find in different parts of France, stones pointed out as the altars on which

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human sacrifices were offered. M. Sébillot, however, traces these traditions from their earliest mention, and comes to the conclusion that they are anything but genuine. So far as the evidence at present goes, they are all derived from antiquarian speculations, which, having started in the eighteenth century from a vague tradition of sacrifice (not mentioning human sacrifices), took specific form at the beginning of the nineteenth century as an assertion localizing not merely sacrifices but human sacrifices at these stones. Thence the tradition in various forms has been scattered over the country under the influence, as M. Sébillot conjectures, of tourists and *savants*, who, visiting them, have repeated in the hearing of the country-people the theories in favour on the subject during the former half of the last century.

The description of the old towns of France, until recent years but little changed by the march of events, with their ancient buildings, many of them identified with the scene of some strange or marvellous tale, and the *veillées*, when these tales and other chronicles of the place were told, will charm the student all the more because the author draws to some extent upon his personal reminiscences. The English reader will perhaps turn to the pages recording the traditions of which the English are the subject, and he will be amused to see how his countrymen and the wars they waged so long in France look through the eyes of the French "folk." One of the most interesting points made by M. Sébillot is that, while the memory of William the Conqueror is still living in Normandy, while an ancient object is said to be of the time of King Guillemot, and an ancient statue is that of Duke William, while the recollection of his birth remains, and of his violent acts—among them the tradition of his savage courtship—the expedition to England, so remarkable in its circumstances and almost miraculous in its good fortune, as well as momentous in its results, has left in the popular memory not a single trace. Henry IV., the Revolution, and Napoleon are of course remembered. But M. Sébillot has been unable to find any episode of the disastrous year of 1870 in a well-marked legendary form. He has made diligent enquiry also (coming down to more

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recent times still) for any folklore connected with the separation of Church and State a year or two ago and the taking of the famous inventories—such as the weeping or sweating of statues, apparitions of saints, and all the various prodigies which ordinarily accompany events in which the clergy are interested; but nothing of the sort could be found. Popular imagination on the subject is dulled: more than one influence has doubtless affected it.

The volume closes with a very full index to the entire work. I have not found everything that I have looked for in it; but I can testify from personal experience to the difficulty of making an efficient index to a book of folklore. Though not flawless, however, it will be of great value to any one who desires to consult a book which must be indispensable to the student. The volumes are a monument of learning and research, guided by the experience and judgement of one who has himself contributed in no small degree to the goodly collections of French folklore. Those collections will still need to be consulted as the authority for most of the facts here collated. To *Le Folk-Lore de France* we must turn not merely as to a *catalogue raisonné* but also as containing M. Sébillot's ripe conclusions on many debatable questions, arrived at after thirty years of study given to the subject which owes so much to him.

E. SIDNEY HARTLAND.

THE JATAKA, OR STORIES OF THE BUDDHA'S FORMER BIRTHS, translated from the Pali by various hands, under the editorship of PROF. E. B. COWELL. Vol. VI. Translated by PROF. COWELL and DR. W. H. D. ROUSE. Cambridge: the University Press, 1907.

ALL students of folk-lore will congratulate Dr. Rouse and his colleagues on the completion of this undertaking, the translation of the great Corpus of Buddhist folk-tales, known as the *Jataka*. The translation now finished is to be provided

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with a final volume containing indexes, and, it may be hoped, an analysis of the tales and incidents. Now that the translation is in the hands of scholars, it remains for them to undertake the serious task of elucidating the immense store of materials provided for them. In some of the earlier volumes an attempt was made to supply parallels to the stories from the classical folk-lore of India and from modern collections. This it has been found impossible to provide in the later volumes, the notes to which are mainly philological. The true value of the *Jataka* will be to some extent obscured until it is brought into relation with the other collections of tales, such as the *Panchatantra*, *Hitopadesa*, *Katha Koça*, and *Katha Sarit Sagara*, with the epic, legal, and dramatic literature of India, and with the series of modern popular tales, of which large numbers have been collected and printed in recent years.

The present volume is perhaps not quite so interesting as some of its predecessors. It contains a vast amount of rather dreary didactic verse, through which Dr. Rouse has ploughed his way with admirable patience. At the same time there is naturally much of great value. Thus, in tale No. 539 we have a curious account of the Bodhisatta being chosen as king by a magic car which halts before him, and of the Swayamvara or selection of a bridegroom by a series of tests. In No. 543 there is a fine tale of the fascinations of a Naga sea-maiden, and No. 545 gives a second good Naga story. Snakes throughout play an important part, as in No. 540, where water drops from the bodies of the Kinnaras on a serpent, which in its wrath puffs out its breath and strikes them with blindness. In No. 546 the Bodhisatta treads on the shadow of a hawk and causes it to drop a piece of meat; and in the same story there is a series of curious tests to try the devotion of a bride. In the same tale we have instances of gifted speaking birds; a curious account of an underground tunnel excavated to give access to a beleaguered city, and of the Battle of the Law, in which, when two kings meet, he that is induced to salute the other is hailed the victor.

The book, in its completed form, is the most important recent contribution to the study of Indian religion and folk

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lore, and when its treasures are duly arranged and analysed it will be indispensable to all investigators of comparative popular legend.

W. CROOKE.

CRADLE TALES OF HINDUISM, by the SISTER NEVEDITA (MARGARET E. NOBLE). London: Longmans, 1907.

THIS is a pleasant version of a selection of tales from the older Hindu literature, distributed into eight cycles—Snake Tales; the Story of Siva; Indian Wifehood, including the stories of Savitri and of Nala and Damayanti; Episodes from the Ramayana; Krishna; the Devotees; Tales of Great Kings; and, lastly, a cycle from the Mahabharata. For those who are unacquainted with the original authorities they furnish a useful introduction to the study of Hindu mythology, which may tempt the reader to study the vast body of sacred literature now for the most part available in English translations. Unfortunately English scholars have as yet done little to classify and popularize the Hindu traditional religious literature. Books like Moor's *Hindu Pantheon*, and Coleman's *Hindu Mythology* are now out of date; and Professor Dowson's *Classical Dictionary* is in many ways unsatisfactory. Bühler's *Grundriss der Indo-Arischen Philologie und Altertumskunde*, which promised to fill the gap, is making slow progress. It is quite time that a combination of English scholars attempted to do for India what Preller-Robert, Farnell, and Miss Harrison have supplied for Greek mythology. In particular, there is a crying need for a book giving illustrations of Hindu cult-images, which the Indian Archaeological Survey could readily supply.

W. CROOKE.

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FOLK TALES FROM TIBET, with Illustrations by a Tibetan Artist and some Verses from Tibetan Love-Songs. Collected and Translated by Capt. W. F. O'CONNOR. London: Hurst and Blackett, 1906.

THIS is a collection of twenty-two tales and a few verses, made during the British expedition to Tibet in 1903-4, by the Secretary and Interpreter of the Mission. Tales Nos. XV., XVII., and XX. have already appeared, but condensed and evidently in a form much less close to the original, in Mr. Perceval Landon's *Lhasa* (Appendix G). The last of these three tales is here told of a tortoise and monkey, whereas Landon tells it of a lizard and monkey. The latter version is probably the commoner, as several species of lizards are known and abundant in Tibet. In the present collection the tortoise is said to attempt to climb a coco-nut tree. In the *Katilah-wa-Dimnah* the tale is told of a tortoise and an ape.

Ten of the stories are beast-tales, and the list of animals referred to in the collection as a whole is interesting. The hare and tiger each bear parts in six stories, the hare (the woolly hare or *Lepus oiostolus*) taking the lead as a clever trickster, as might be expected in a country where it is the symbol of Buddha and the hare-in-the-moon replaces our man-in-the-moon. Other animals named and, like the hare, native to Tibet, are the fox, mouse, goat, wolf, sheep, cat, duck, musk deer, kyang, crow, dog, frog, raven, sparrow, and spider. Foreign animals named are, in addition to the tiger, the elephant (of which, however, the Dalai Lama had a single specimen at Lhasa), lion, buffalo doe, tortoise, jackal, baboon, monkey, parrot, and peacock. Knowledge of these is probably derived from India, like the *Tibetan Tales derived from Indian Sources* translated from Schiefner's German by Ralston in 1882. It is somewhat surprising to find no reference to the most notable animals of Tibet, the yak and the *shao* or Tibetan stag. Of fabulous beasts, only the dragon and gryphon appear. The first tale, "How the Hare Got his Split Lip," is a "Just-So Story" of tricks played by the hare, who was so amused by the mischief wrought "that he leaned back on a handy stone, and laughed

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to such an extent that he actually split his upper lip. And it has remained split to this very day." Hare-lip is common in Tibet, and many cases were treated by the surgeon to the Mission.

The features peculiarly Tibetan in the stories are less numerous than might have been expected, especially as Capt. O'Connor appears to have omitted many of the best-known stories as having been imported bodily from India or China, and also stories unsuitable for a popular book. It is to be hoped, however, that the latter stories will be made accessible to students, as he states that they are some of the very best and most characteristic. In "The Story of the Homebred Boy," the hero pretends by juggling with a pig's head to find a lost turquoise, after the failure of many famous sorcerers; the fifteenth day of the sixth month is named as very auspicious; a period of three years, three months, and three days is given for mourning; and water is sprinkled on a green cloth and a drum beaten to decoy out, by pretences of spring rains and thunders, spiders which have taken up their abode in a lady's head. In "The Story of the Two Neighbours" the envious neighbour imitates the action of his kind neighbour, and the magic grain brought to him by a sparrow sprouts and ripens, not, as he expects, into jewels, but into a truculent apparition with a bundle of papers who announces himself as a creditor in a former existence and seizes all the envious man's possessions. "The Story of the Foolish Young Mussulman" refers as a Tibetan custom to the bridegroom becoming a member of the bride's family, and to the turning yellow of the soles of the feet as a sure sign of imminent death. The same story has also an incident of the Alnaschar type.[1] In the story of "The Country of the Mice" a multitude of grateful mice destroys the weapons and provisions, etc., of an invading army, and the Tibetan custom of presenting a silk scarf at a ceremonial visit is mentioned. Another story relates to the "country of Room," and Nepal is the scene of "The Story of the Mouse's Three Children," in

[1] For other incidents in this story, cf. Stokes, *Indian Fairy Tales* (The Story of a Foolish Sachúli, and note thereon); Dracott, *Simla Village Tales* (Sheik Chilli); and Knowles, *Folk-Tales of Kashmir* (All for a Pansa).

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which hairs and feathers are used to summon helpful animal relatives, and an elephant is destroyed by a mouse running up its trunk. Other familiar folktale incidents in the collection are that of the trapped tiger, who proposes to eat his liberator, but is decoyed back into his prison by the chosen arbiter in order to show the original position of affairs;[1] and that of the youth unable to ride, who is tied upon a horse, and terrifies the enemy into surrender by being carried amongst them brandishing a rotten branch at which he has clutched to check his horse.[2] In "The Jackals and the Tiger," the tiger, who has been frightened from his own den by hearing the father jackal promise his children hot tiger's meat, is brought back by a baboon, who twists his tail round the tiger's to give him a feeling of support. This is curiously similar to "Why Old Baboon has that Kink in his Tail" in Vaughan's *Old Hendrik's Tales* (1904). In the Hottentot story the jackal frightens into panic flight the wolf, who comes with his tail tied to that of Old Baboon, by promising wolf meat to his squalling child, and in both stories the jackal greets the baboon as a friend bringing meat.[3] In "The Story of the Boy with the Deformed Head" the hero snares a white fairy drake, who is released on promising his middle daughter as the boy's bride. After nine years the fairy wife returns to her father's heaven, but is followed and brought home, to become a mortal thereafter. In "The Prince and the Ogre's Castle," after the failure of the lamas to procure an heir for the king, a disguised black ogre furnishes pills which cause the birth of triplets to the king's wife, horse, and dog. In fulfilment of the king's promise, the youngest prince, horse, and dog are sent to the ogre, and the prince discovers in the castle an enchanted princess, who tells him how to find and destroy the ogre's life-index (Tibetan "la,"

[1] Cf. Frere, *Old Deccan Days* (The Brahman, The Tiger, and the Six Judges); Robinson, *Tales and Poems of South India* (A Narrow Escape), p. 372; and Steel and Temple, *Wideawake Stories* (The Tiger, the Brahman, and the Jackal, and note thereon).

[2] Cf. Frere, *op. cit.* (The Valiant Chattee-Maker); Dracott, *op. cit.* (The Weaver); and Kingscote and Sástri, *Tales of the Sun* (The Story of Appayya).

[3] Cf. also Steel and Temple, *op. cit.* (The Close Alliance).

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which Capt. O'Connor translates "mascot"). The life-index is a boy bearing a goblet of liquid, each drop of which is a man's life. In another story an ogre has a green parrot as his life-index, and is destroyed by a boy who chases an enchanted white doe, and is a reincarnation of a very holy lama; the boy changes himself, in the course of the story, into a talking cowrie-shell.

The illustrations are very quaint, and throw much light on the stories; in several cases they show the existence of variants of the tales in the text. The folklore student will find in the plots and incidents of these stories many interesting parallels to those of better-known countries, and will get fresh light on Tibetan character from their conspicuous humour and the satire on officials and priests. He will both thank the author for this valuable collection and hope for the early appearance of a second volume containing the other stories, which, it appears from the preface, the author has kept back as requiring further revision or elucidation.

A. R. WRIGHT.

THE WELSH FAIRY BOOK. By W. JENKYN THOMAS. With 100 Illustrations by W. Pogány. Fisher Unwin, 1907.

IN his preface Mr. Jenkyn Thomas notes "that the practice of narrating fairy stories has certainly almost died out of Wales," and that "when schoolmastering in Wales" he found pupils "with few exceptions, ignorant of the Fair Family and other legends of Wales." To "deprive Welsh school children of the defence put forward by my quondam scholars" (that no Welsh fairy book had been compiled) he has therefore prepared this collection of "Welsh variants of the universal folk-tales." He winds up by saying that "nothing has been inserted that is not genuinely traditional."

These statements involve questions of interest for storyologists generally, and in particular for students of British storyology,

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which justify some consideration being given to a book which otherwise does not deserve it. Mr. Jenkyn Thomas' preface is sufficient to show that he has no idea of the true nature of the task he has essayed, no competence for performing it satisfactorily.

Fairy stories fall into two groups: little romances of which fairies are, more or less, the *dramatis personae*—fairy-tales in English, *Märchen* in German terminology; and anecdotes about fairies, which are to some extent regarded as true, and which belong to the class of narrative styled *Sage* by the German. Now it is true that whereas *Märchen* have been collected in modern times from every European district, and in unexampled wealth from the Gaelic-speaking districts of Ireland and Scotland, practically none have been collected from Celtic-speaking Wales, and such as have been gathered within the Welsh geographical area, *e.g.* those by F. H. Groome from John Roberts, in so far as they have any special Celtic impress at all, show no kinship with the specific Gaelic (whether Irish or Scotch) form of the common European *Märchen*. Mr. Jenkyn Thomas' collection will not, however, remedy this deficiency, as it does not contain one single genuine *Märchen*, and when the compiler flatters himself that his collection may be regarded as a Welsh Grimm or Campbell, it is only because he entirely ignores the facts I have just stated.

If we enquire whether Wales has always been in the same *Märchen*-less condition as, apparently she is to-day, we find the very reverse to be the case. In the Teutonic and Romance-speaking areas of Europe we can postulate the existence in mediaeval times of *Märchen*, allie to those now current, by the appearance in mediaeval romantic literature of *Märchen* themes and incidents, nay, of sequences of incident which to all intents and purposes are genuine *Märchen*. It is the same in Wales. In Welsh literature, whether vernacular or in Latin, of the eleventh to thirteenth centuries, we have a *Märchen* store-house which is only second in richness to that of mediaeval Ireland, and which, in picturesqueness of matter and form, is second to none in any literature. In the *Mabinogion* and kindred vernacular stories, in the Latin Arthurian literature, in the Christian hagiological form (extant in Latin chiefly) which

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many older stories assumed in Wales as they did elsewhere, there is matter and to spare for a skilful compiler to put together a collection noteworthy alike for its beauty and interest. The adaptations from the *Mabinogion* to be found in Mr. Jacob's *Celtic* and *More Celtic Fairy Tales* (ignored by Mr. Jenkyn Thomas as he ignores other books to which he might have referred his pupils) show that the length of the originals is no insurmountable obstacle. Mr. Jenkyn Thomas' competence is sufficiently exhibited by the fact that absolutely nothing has been taken from the *Mabinogion* save one incident in *Kulhwch and Olwen*, detached from its context and spoilt in the retelling. The Latin Arthurian literature is equally neglected; those "Welsh variants of universal folk-tales" which Geoffrey has preserved, in howsoever deplorable a form, are ignored, as is also Professor Kittredge's find of *Arthur and Gorlagon*, a genuine *Märchen*. Welsh hagiology has been drawn upon to somewhat, but still very little better purpose.

Of what, then, does the book consist? For the most part of poor, fragmentary, and ill-told versions of stories about fairies: the changeling; the midwife's visit to fairyland; the partaker in fairy revels; the magic flight of time in fairyland; the fairy wife and the taboos to which she is subject. In scarcely a single case is the form drawn from direct popular narration; it has frequently filtered through the minds of Welsh antiquaries of the *Iolo Morganwg* type, who wrote the debased form of Johnsonese which was accounted "elegant English" a hundred years ago, or by writers in the vernacular such as Isaac Hughes, who, whilst undoubtedly having recourse to oral tradition, used the themes they drew thence with as much freedom as Hans Christian Andersen, but without a tithe of his instinctive feeling for the true nature of folk-narration.

Finally, by way of comment upon Mr. Jenkins' assertion that nothing has been inserted that is not "genuinely traditionary," it should be noted that the "Drowning of the Bottom Hundred" is abridged verbally, ("stripped of its irony!") from *The Misfortunes of Elphin*. Now Peacock's tale is one of the two most delightful of its kind in the language, the other being *Maid Marian*. But what would be thought of the editor of

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an English folk-tale collection who should "strip" *Maid Marian* "of its irony," and present it as a "traditional" form of the Robin Hood cycle?

Thus, if it were possible to revive the *Märchen*-telling habit in Wales by means of the printed page, Mr. Jenkyn Thomas' book would be the last one to be recommended for the purpose by any one possessing real knowledge of and real love for popular story telling. One can only wonder afresh why *Märchen*, and not only *Märchen*, but nearly all forms of folk-narration should have suffered as they have done in Wales. Loss of the vernacular, weakening of racial sentiment, substitution of industrial for rural culture—these causes, which elsewhere have been held responsible for the disappearance of the old folk-culture on its romantic side, have not been operative in Wales, and yet that culture has vanished as completely as in the most industrialised districts of England. What is the explanation? I can only suggest, tentatively and with great diffidence, that the Eisteddfod and Sunday School are the culprits. Both of those institutions have succeeded, to a greater extent probably than in any European community, in diffusing among the Welsh masses a very real intellectual and artistic culture, such as in most other communities could only be parallelled among the "classes," but it is a culture not derived from, and standing in no organic connection with, the old traditional folk-culture which it has ousted and practically killed.

There is one protest in connection with Mr. Jenkins' book which should be made, and which I, as an Englishman who loves Celtic romantic tradition and has spent the best part of his life in striving to make it familiar to his countrymen, am entitled to make. Mr. Jenkins has received warm commendation not only in the London press, the reviewing in which is so often incredibly ill-informed and fatuous, but in the neo-Celtophilic press. The London hack who thinks it modish to gabble about "Celtic glamour" has at least the excuse of ignorance, but what shall be said of Welshmen and Irishmen who repeat this nonsense? of the writer in *Celtia*, for instance, who (Dec. 1907, p. 111) declares that this book contains "many stories from the *Mabinogion*," when it does not contain one, and that Mr. Jenkyn

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Thomas has "woven a dress of dainty English," when Mr. Thomas himself says, "the style of the originals has been left largely untouched," the said "style of the originals" being often as deplorable an example of the way in which a folk-story should *not* be told as can be imagined. Instances such as this one make it necessary to say that the greatest danger in front of the neo-Celtic movement is lack of self-criticism, the tendency to be-swan every goose if so be it is supposed to have been reared on a Celtic common. Work is judged not by its intrinsic merit, but by its assumed "national" tendency. A conventional jargon has arisen which has its justification neither in history nor in psychology, and is ladled out broadcast with an utter lack of discrimination which would be comic if it were not fraught with peril to a cause in itself deserving the support of all who love what is beautiful, individual, and pregnant with life. Just as in the eighteenth century a charlatan of genius deluded the world into accepting his own (in its way very interesting) conception of life and art as the genuine expression of the archaic Celtic spirit, so to-day a number of charlatans, lacking Macpherson's gifts, are foisting on the world an equally deluding phantasm. And whereas Macpherson had some excuse, in that the true sources were hard of access in his day and the true method of using and appreciating them had not been elaborated, his present-day successors, if they would only do a little honest hard work, have at hand the materials for veracious and intelligent criticism and exposition of the Celtic spirit. But they prefer to absorb themselves in the contemplation of their own navels, and to spin therefrom endless cobwebs which are only substantial in so far as they shut out light and life.

ALFRED NUTT.

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POPULAR HANDBOOKS OF RELIGIONS.

1. J. ABRAHAMS, "JUDAISM"; 2. E. ANWYL, "CELTIC RELIGION IN PRE-CHRISTIAN TIMES"; 3. C. BAILEY, "RELIGION OF ANCIENT ROME"; 4. L. D. BARNETT, "HINDUISM"; 5. W. A. CRAIGIE, "RELIGION OF ANCIENT SCANDINAVIA"; 6. W. M. F. PETRIE, "RELIGION OF ANCIENT EGYPT"; 7. T. G. PINCHES, "RELIGION OF BABYLONIA AND ASSYRIA"; 8. C. SQUIRE, "MYTHOLOGY OF ANCIENT BRITAIN AND IRELAND." London: Constable & Co., 1906-7.

IT is a welcome indication of the growing interest in the study of comparative religion that demand has arisen for this excellent cheap series of popular manuals. The names of the writers furnish a guarantee that the information is supplied in a scholarly form, and that the manuals embody the results of the most recent investigations. The volumes naturally vary in interest and value. Where the writer has to deal with a well-defined collection of beliefs, like those of Judaism and Islam, each of which refers for its authority to a sacred Canon which has now been finally closed, the task is naturally easier than in the case of an amorphous creed like that of Hinduism. Limitations of space have in many of these volumes prevented the exposition from being little more than a bald summary, and no room has been left for a treatment of the subject on philosophical lines. Literary form, again, except in the case of Mr. Anwyl's account of Celtic Religion, and Mr. Bailey's essay on that of Ancient Rome, has become of secondary importance. In some cases the method of treatment is hardly satisfactory. In the case of Hinduism, for instance, Dr. Barnett has, it is true, given a good summary, so far as it goes, of its leading phases; but it seems open to question whether a different method would not have been more effective. The explorer has to force his way through a jungle of sectarian gods and their myriad cults, while it would have been more useful to the student new to the subject, to explain with more clearness that the development of the faith took the form of an evolution within the boundaries of the faith itself, from Vedism to Brahmanism, and thence to worship of the sectarian gods; to exhibit

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in greater detail the effect of caste on religion, the growth of the principle of metempsychosis and pantheistic beliefs; to make it more evident that Buddhism and Jainism were not violent reforms enforced by agencies foreign to Hinduism; to explain why these movements arose in western Bengal, and why the impulse which led to the reformed neo-Brahmanism came from southern India. But this is only to say that such a line of treatment was not the immediate object of the writer, and was impossible under the general scheme of the series, and within the narrow limits assigned to him. In some cases the bibliographies might have been with advantage extended, and only one volume, that on Egypt, is provided with an index. On the whole this series of popular manuals will serve a useful purpose, if they do not encourage in the general reader the belief that each contains all that is worth knowing on the vast subject with which it deals, and if the study of them leads him to investigate the original literature to which they supply an adequate introduction.

W. CROOKE.

SHORT BIBLIOGRAPHICAL NOTICES.

Volkskundliche Zeitschriftenschau für 1904, herausgegeben im Auftrage der hessischen Vereinigung für Volkskunde von L. DIETRICH. Leipzig: Teubner, 1907. Pp. 328.

THIS bibliography maintains the promise of its predecessor, and it says much for the *Vereinigung* that the lamented death of Prof. Strack has simply delayed the appearance of a single annual issue. The contents are classified into fifteen sections, *plus* one of addenda, according to the character of the periodical analysed. Then follow indexes of periodicals, books, and subjects. The volume is already large, and perhaps an index of authors is impossible, but one is certainly desirable.

The *compte rendu* of each article follows the title, and this arrangement makes it impossible either to glance through the latter or to arrange the former under subject headings. It is a

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matter for consideration whether it would not be a more convenient plan to give a list of titles (with references) and add the "Referate," after the manner of the *Botanisches Jahrbuch*, under a separate heading; this would permit of a classification of the latter without compelling any alteration in the present classification by periodicals, reference from title to "Referat" being made by means of numbers.

N. W. THOMAS.

Transactions of the First Annual Congress of the European Theosophical Society, held at Amsterdam, 1904. Edited by JOHAN VAN MAUEN. Amsterdam, 1906. *Second Congress, London*, 1905. London, 1907. *Third Congress, Paris*, 1906. London, 1907.

UNLESS attention is specially called to these volumes, they may escape the notice of folklorists; but they, especially the later ones, deal with many subjects pertinent to Folklore study, and contain papers which should by no means be overlooked. Department B. includes the subjects of Religion, Mysticism, Myths and Legends, and Folklore; while several papers in the sections of Philosophy, Science and Art, bear upon various points more or less connected with folklore. The following are some of the most interesting and important papers from this point of view.

Trans. I., Amsterdam.

E. Weise, *Fraternity as found in the Laws of Primitive Races.* (Marriage-laws, taboo, totemism, etc.)

D. v. Hinlasper, *Labbertav Kitab Tasaref.* (A Dutch paper, relating to a curious Javanese philosophical work.)

Trans. II., London.

A. von Ulrich, *The Religion of our Forefathers; The Mythology of Germany in the Light of Theosophy.* (Deals chiefly with the Eddas and the Sagas connected with them.)

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Trans. III., Paris.

George M. Doe, *Some Folklore Gleanings, principally from Devonshire.* (An important paper, including notes on Omens and Warnings, Charms and Incantations, Witchcraft, and Beliefs and Customs.)

A. von Ulrich, *The Religion of our Forefathers in the Slavonic Race.* (Some of the remains of old religious beliefs to be found among the Lithuanians, Russians, Bohemians and Poles, and the Wends and Prussians.)

M. U. Green, *Some Notes on the Voyage of Bran,* with special references to other Planes and States of Being.

Ed. Bailly, *Invocation aux Dieux Planétaires.*

W. F. KIRBY.

Orkney and Shetland Old Lore, vol. i., 1907, and vol. ii., part i., January, 1908: together with *Diplomatarium Orcadense et Hialtlandense.* Collected and edited by ALFRED W. JOHNSTON, AMY JOHNSTON, and JÓN STEFÁNSSON. London: Printed at the King's Weigh House for the Viking Club.

THIS new venture of the Viking Club promises to be an excellent local-historical publication, of which the second section—the legal documents—especially should prove useful to historians. The only articles bearing on folklore in the first volume are an account of the ancient system of dividing seaweed (for use as manure) among the farms in Orkney (pp. 33, 34), the jingle-refrain of a spinning-song (p. 89), and an excellent translation of a legend from the Fljõtsdæla Saga (pp. 72-77, 96-105), which relates the rescue by a young Icelandic hero, armed with a magic sword, of a maiden—the Earl of Shetland's daughter—from the cave of a giant in the face of a sea-cliff. The giant had cut steps in the rock to avoid wetting his feet. A correspondent asks (p. 120) whether giants usually objected to wet feet. Reference to *County Folklore*, vol. iii. (Orkney and Shetland), p. 260, would show him one in Shetland itself who provided himself with a stepping-stone for this reason.

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Grimm (*D. M.*, ed. 1843, pp. 499 *sqq.*) tells of a giant of Rügen who tried to dam up the Baltic that he might cross to Pomerania dry-shod. The Roman road over the moors in the North Riding, known as "Wade's Causeway," is said to have been made by the giant Wade for his wife's convenience in going to milk her cow (*County Folklore*, vol. ii., Yorkshire, p. 9). Whether any similar tradition attaches to the Giant's Causeway in Ireland is unknown to the present writer. But we may ask in turn, why is it assumed that this Perseus story must be a Celtic one? As well say it must be Phœnician.

It is, we believe, intended to give more attention to folklore in the current volume. The first number contains some miscellaneous folklore jottings from the notebooks of the Secretary, Mr. A. W. Johnston (p. 161), a version of the well-known story of the seal-wife (p. 173), and a full and first-hand account of Orkney Bonfires by Mr. Magnus Spence, who has himself taken part in these celebrations (p. 179). This last includes details worth noticing.

We wish the new venture of the Viking Club every success.

EDITOR.

Books for Review should be addressed to
THE EDITOR OF *Folk-Lore*,
c/o DAVID NUTT,
57-59 LONG ACRE, LONDON.

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Folk-Lore.

TRANSACTIONS OF THE FOLK-LORE SOCIETY.

VOL. XIX.] JUNE, 1908. [No. 2.

WEDNESDAY, FEBRUARY 19th, 1908.

THE PRESIDENT (DR. GASTER) IN THE CHAIR.

THE minutes of the December Meeting were read and confirmed.

The election of Sir Lewis Tupper and the Rev. T. Lewis as members of the Society was announced.

The deaths of Mr. P. F. S. Amery, Mr. F. T. Elworthy, and Sir A. Baldwin, M.P., and the resignations of the Lady Edith Campbell and Mr. H. Ling Roth were also announced.

Dr. A. C. Haddon gave a lantern lecture on "The Morning Star Ceremony of the Pownee," and in the discussion which followed Mr. Calderon, Mr. N. W. Thomas, and the Chairman took part.

The meeting terminated with a vote of thanks to Dr. Haddon for his lecture.

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WEDNESDAY, MARCH 18th, 1908.

THE PRESIDENT (DR. GASTER) IN THE CHAIR.

THE minutes of the last Meeting were read and confirmed.

The election of Mr. Paul Kelly and Mrs. T. L. W. Wilson as members of the Society and the admission of the Mercantile Library of Philadelphia and the Sigma Fraternity of Willesley, Mass., U.S.A., as subscribers were also announced.

The resignation of Mr. E. Marston was also announced.

Mr. Cecil J. Sharp delivered a lecture on Folk-Music [p. 132], which was illustrated by folk-songs, sung by Miss Mattie Kay. In the discussion which followed Miss Burne, Mr. Gomme, Mr. Calderon, Mr. Thomas, and the Chairman took part.

The meeting terminated with votes of thanks to Mr. Sharp for his lecture and to Miss Mattie Kay for her songs.

WEDNESDAY, APRIL 15th, 1908.

MR. G. L. GOMME (VICE-PRESIDENT) IN THE CHAIR.

THE Minutes of the last Meeting were read and confirmed.

The election of the Rev. M. Wolsey as a member of the Society and the enrolment of the Woolwich Public Library, the North-Western University Library, Evanston, Ill., U.S.A., the Californian University Library, Berkeley, U.S.A., and the Swarthmore Public Library as subscribers to the Society were announced.

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The deaths of Mr. J. W. Crombie, M.P., the Rev. Father Magri, and the Very Rev. Timothy Lee were also announced.

Miss Isabel Dickson read a paper entitled "The Burryman," and in the discussion which followed Miss Burne, Mr. Calderon, Mr. Dames, and the Chairman took part. A vote of thanks was accorded to Miss Dickson for her paper.

Mr. W. L. Hildburgh exhibited a number of Flemish and Portuguese amulets, and read papers thereon [pp. 200, 213]. He also exhibited a case of Italian amulets, with which he compared the Portuguese. In the discussion which followed Mr. Tabor, Mr. Lovett, Mr. A. R. Wright, Miss Burne, and the Chairman took part.

The Meeting terminated with a vote of thanks to Mr. Hildburgh for his exhibition and his paper.

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SOME CHARACTERISTICS OF ENGLISH FOLK-MUSIC.

BY CECIL J. SHARP.

(*Read at Meeting, 18th March,* 1908.)

FOLK-MUSIC is, of course, merely one of the numerous branches of Folk-lore. It is, however, a very large and important one, so important indeed that it has been found convenient to found a special association—The Folk-song Society—for its investigation. It would, however, be a great mistake to overlook the close connection between the two societies, and it would be a thousand pities if they were to remain entirely separate, each pursuing its own work independently of the other.

Folk-song collectors, from the very nature of their work, must continually be stumbling upon facts which, although they may have no direct bearing upon folk-music, may be of the utmost value to the folk-lorist. And, *per contrâ*, the folk-lorist in his investigations must often make discoveries which concern the folk-song collector more directly than himself. Obviously, therefore, as the two societies are working on parallel lines, it is of the utmost importance that they should keep in close touch with each other, and be ready to co-operate wherever possible. I venture, therefore, to express the hope that the example which you have set by inviting a member of the Folk-song Society to address you on the subject of Folk-music will be taken

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as a precedent and will lead to the frequent interchange of views between the two societies.

The analysis of Folk-music seems to me to be a peculiarly valuable branch of Folk-lore work. For, apart from the intrinsic interest of the subject to the musician, the results that are obtained must inevitably throw a flood of light upon the vexed question of origins, not only of folk-music in particular, but of all folk-products as well.

With regard to the origin of the Folk-tune there are two distinct schools of thought, more or less opposed to one another.

On the one hand, there are many who believe that the folk-tune has been composed by the individual, just like any other tune; that there is no distinct line of cleavage between folk-music and art-music; that anonymity of authorship is a mere accident and of no scientific consequence; and that the popular song is popular not in origin but in destination.

On the other hand, there are those who affirm that folk-music can be sharply distinguished from art-music; that the former is music *sui generis*. They contend that the folk-tune is not the output of the single individual, but the evolved product of a community of makers; that the process of evolution is continuous, lasting as long as the life of the song itself; that the anonymity of the folk-song, so far from being a mere accident, is the necessary consequence of the peculiar method of its creation; and that, finally, it is a popular song in its origin, that is to say, it has proceeded from the common people themselves, and has not simply been addressed to them from the outside.

Neither side can produce any direct evidence in support of their contention, simply because no one has ever witnessed the actual creation of a folk-song, and now, of course, no one ever will. All arguments must therefore be inferential, must be based upon collateral evidence obtained

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by the observation of the folk-song collector when in close contact with the folk-singers, or upon the analysis of the folk-tunes themselves.

If, for example, the musical analyst can show that folk-music possesses technical musical peculiarities which are not to be found in art-music, then surely he raises a powerful presumption in favour of the communal origin of the folk-song, *i.e.* the second of the two theories just now enunciated.

I hope to be able to convince you this evening that this is so, by calling your attention to certain characteristics of folk-music which I believe are peculiar to the musical creations of the folk, and are absent from the composed music of the skilled and educated musician. I can, of course, in a single evening place before you only a few of the salient and most clearly defined characteristics of folk-music.

The first and most important point about English folk-music is that a great deal of it is cast in the *modes*, *i.e.* in scales which have been obsolete, so far as art-music is concerned, for fully three centuries. Anterior to the year 1600, skilled musicians were not, strictly speaking, tune-makers at all; they were, for the most part, engaged in learning how to manipulate themes, not in originating them. In their eyes the tune was simply the groundwork upon which their inventions were built. Very frequently they drew upon the store of folk-tunes for their themes, and in many cases acknowledged the fact upon the title-pages of their compositions. Later on, no doubt, musicians invented their themes as they do at the present day, but that was not until long after the modern scales had supplanted the modes. So that the fact of a tune being cast in one or other of the ancient modes is *primâ facie* a very strong argument in favour of its folk-origin.

I am afraid I must explain to you something of the technical nature of the mode and of the part it plays in the

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construction of melody. This will necessitate a preliminary investigation into the technical nature of tunes.

All the seven natural notes are represented in the following air:—

EXAMPLE I.

SEEDS OF LOVE.

The same seven natural notes occur in this tune also:—

EXAMPLE II.

PRINCESS ROYAL.

With very few exceptions all English folk-tunes are alike in this respect; *i.e.*, so far as their note-material is concerned they are identical. The natural notes, *i.e.* the white notes of the pianoforte, form what is called the *diatonic scale*, which may be defined as a series of notes arranged in alternate groups of two and three tones respectively, each

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group being separated from its neighbours by the interval of a semi-tone.

English folk-airs are therefore, as a general rule, *diatonic* tunes. This, however, is a very wide classification. If we are to subdivide any further we must discover another principle in tune-construction.

The seven notes of a tune are not all equal in value and importance. There is always one note which exercises a dominating and controlling influence over the remaining six; *i.e.*, every tune has *a centre of gravity*; or, to put it in another way, the seven notes of a tune may be likened to a solar system, six of them—planets—revolving round and owning allegiance to the seventh—the sun.

In *The Seeds of Love*, the central sun is clearly *C*; in *The Princess Royal* it is as clearly *A*.

This note is called the *Key note* or *Tonic*, and is usually the final note.

It is this principle which, more than anything else perhaps, gives unity to a tune and makes it intelligible. That the primitive musician has always felt the need of a constant reference to the predominant tonic-note is shown by the large number of folk-airs which may be classed as drone-tunes, *i.e.* tunes that either are or might be accompanied throughout by a single sound. The drone-note is, of course, actually sounded in bag-pipe airs, and more than suggested in tom-tom and pipe-and-tabor tunes; whilst in many folk-song airs the reference to the tonic, though only implied, is very strong. In the following tunes—*Green Bushes*, an English folk-song, and *The Sherborne Jig*, a pipe-and-tabor dance-air—the note G may be sounded throughout without producing any unpleasant sound-combinations.

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EXAMPLE III.

GREEN BUSHES.

EXAMPLE IV.

THE SHERBORNE MORRIS JIG.

Diatonic tunes may thus be divided into seven groups or species, viz., those which have respectively A, B, C, D, E, F, or G, for their tonics. These groups are called *modes*.

Obviously they differ very materially from one another. For the relationships between the six notes of a tune and its tonic will vary with every change of tonic. Thus each mode represents a different species of solar system, in which the distances between the six planets and their sun

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are distinctive and peculiar. Imagine, for instance, that in our own solar system Jupiter were to become the Sun, and our present Sun were to become Jupiter, each retaining its present position in space. Then at once every planet, including our own world, would be governed by a new power and begin to describe a different orbit. This is precisely what happens when a change of tonic is made in the diatonic scale, when for instance A is substituted for C. In this way each mode possesses its own peculiar character; and this character is reflected in every tune which is cast in that mode. Every melody, therefore, whatever its melodic curve may be, is tinged with a certain characteristic colour, which it derives solely from the mode in which it is cast; (*e.g.*, Major and Minor tunes).

The three following examples will serve to illustrate this point. Although they are differently named, and in musical detail they vary very considerably, they are, I believe, but variants of one and the same musical idea. Their differences are due mainly to the fact that they are cast in three different modes, viz., Major, Mixolydian and Dorian.

EXAMPLE V.

COUNTRY GARDENS.

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Example VI.

OLD HEDDON OF FAWSLEY.

Example VII.

LONDON PRIDE.

All diatonic tunes may therefore be classified according to their modes.

One of these seven modes is identical with the modern

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major mode, viz., that which has C for its tonic. Another of the seven, viz., the B-mode, is useless for tune-making, because of the imperfect character of the interval between the tonic and its fifth note. The remaining five are customarily called *the modes*. By a modal air then is ordinarily meant an air which is constructed in one or other of the five modes which have respectively, D, E, F, G, or A, for their tonics. (The Minor mode is not, strictly speaking, a diatonic mode at all.)

The modes may be called the *natural* scales. The intuitive and instinctive music—*i.e.* the folk-music—of many nations, in Asia as well as in Europe, is like our own in being diatonic and modal. This wide distribution of the diatonic modes indicates their independent invention by the folk of many different and widely separated nations. It is true they are commonly called the Greek modes. But this is merely because the Greeks were the first to analyse them and to distinguish them by giving to them the Greek tribal names which we still use: *viz.*, D—Dorian, E—Phrygian, F—Lydian, G—Mixolydian, A—Aeolian.

I do not intend to analyse the peculiarities of these modes at great length. I would, however, point out that of the intervals between the six notes of each mode and its tonic, two are the same in every mode, viz., the 4th and 5th, which are always perfect.

The 7th is always minor except in Major and Lydian.
The 6th „ major „ Phrygian and Aeolian.
The 3rd major in Lydian, Mixolydian and Major.
The 3rd minor in Dorian, Phrygian and Aeolian.
The 2nd always major, except in Phrygian.

Art-music at its inception was built, of course, upon *folk-music*, and was therefore all of it modal, and so continued down to the year 1550. During the next hundred years music passed through a transitional period, during which the modes were gradually ousted and eventually replaced by two only, the major and minor, which

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have, of course, held sway down to the present time. The change came about owing to the technical difficulty which musicians in the early days of their art found in harmonising modal airs. The change was inevitable, and resulted in immense gain to music; though it was not *all* gain.

But this revolution did not affect the folk. They continued to make their own music in their own way independently of the art-musicians, just as they have preserved their own forms of folk-speech and dialects in the face of the literary exploits of cultivated people.

It is obviously a great error to imagine that the folk borrowed their modes from either the secular or ecclesiastical musicians. The Church inherited the modes, or at any rate their modal theories, from the Greeks, who, we must presume, themselves derived them from the folk. What little traffic there has been between the folk- and the art-musician has been mainly on the side of the latter. That is, the folk-musician has been the *ex*porter rather than the *im*porter.

Nor, of course, is the modal character of folk-music any evidence of its date. The mode was ever the natural musical idiom of the folk, and is so still. It has never been superseded. Many folk-singers of the present day show a marked preference for the modes over the major or minor scales, and I have heard them transpose modern major and minor tunes into their favourite modes. To say, therefore, that a modal folk-tune must of necessity be of an earlier date than 1600 is wholly to mistake the relationship between folk- and art-music.

The modes most in favour with English folk-singers are the Dorian, Mixolydian and Aeolian. Phrygian is very rarely met with. Lydian still more rarely.

Modes then are the first and most distinctive feature of folk- as compared with art-music. The characteristic which is second in importance is the *irregular time and*

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rhythm of folk-music. Folk-music, it must be remembered, is ***natural*** music. In its making it is not controlled by the conscious application of conventional rules and restrictions. The folk-musician invents non-selfconsciously. He is ignorant of, and therefore unhampered by, the laws which guide and control the art-musician. He sings what seems to him and to his fellows to be pleasing and satisfying. So long as his music fulfils these requirements he is content. Consequently, tunes in irregular time and rhythm are of very frequent occurrence in folk-music. As this is an important characteristic of folk-music, important not only scientifically but aesthetically as well, the collector should be very careful to note down the songs exactly as he hears them. It is the failure to do this in olden days which has made the records of past collectors of little value.

Here is a good example of an irregular folk-air:—

EXAMPLE VIII.

SWEET LOVELY JOAN.

Although its irregular barring makes it look very complex on paper, this tune, when it is sung, sounds simple and natural enough.

Tunes in 5-time are but rarely met with in art-music, but they are very frequently sung by folk-singers. Here is a good example:—

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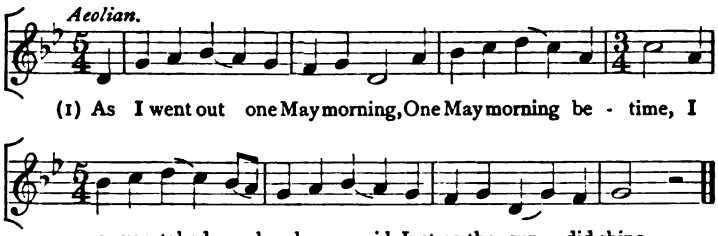
EXAMPLE IX.

SEARCHING FOR LAMBS.



(2)

What makes you rise so soon, my dear,
Your journey to pursue?
Your pretty little feet they tread so sweet,
Strike off the morning dew

(3)

I'm going to feed my father's flock,
His young and tender lambs,
That over hills and over dales
Lie waiting for their dams.

(4)

O stay! O stay! you handsome maid,
And rest a moment here,
For there is none but you alone
That I do love so dear.

(5)

How gloriously the sun do shine,
How pleasant is the air,
I'd rather rest on a true-love's breast,
Than any other where.

(6)

For I am thine, and thou art mine,
No man shall úncomfort thee;
We'll join our hands in wedded bands,
And a-married we will be.

I print the words of this song partly because they are very beautiful and offer a fine example of folk-poetry, but

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also because they show the subsidiary accent on the third beat of every bar.

The three-time bar at the junction of the two phrases of this tune is a very characteristic feature of the folk-air. It must be attributed, I think, to the disinclination of the singer to break the continuity of his song by waiting the prescribed number of beats on the last note of his phrase. In art-songs the pauses at the subdivisions of the melody are covered up by the instrumental accompaniment; but the folk-singer, having no accompaniment, becomes impatient and moves on at once.

The *third* peculiarity of folk-music is the non-harmonic passing note, which gives rise to several very characteristic melodic figures. The 1st, 4th, 5th and 8th notes were the fixed points in the primitive scale, and they are still the more stable notes in the scale of the English folk-singer. The position of the intermediate notes between the tonic and subdominant, and between the dominant and tonic above, are still more or less vague and undefined sounds in the mind of the average folk-singer. Consequently, when he is proceeding downwards, say from subdominant (4th) to tonic, and wishes to connect the two notes with a single intervening sound, he will almost invariably choose the note nearest to the one which he is singing, and which, therefore, he has clearest in his mind, *i.e.* the upper one, thus:—

Harmonic usage, on the other hand, would dictate

If, however, he were proceeding in the reverse direction,

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he would, acting on the same principle, use the lower of the two intermediate notes for his passing note, thus:—

not

as the cultivated musician, guided by harmonic considerations would elect.

These non-harmonic passing notes occur in a very large number of folk-tunes. The notes marked with asterisks in *Old Heddon of Fawsley* and *London Pride* are non-harmonic passing notes.

The *fourth* and last characteristic of folk-music to which I can call your attention in this paper, is *one note only to each syllable of the words.* This, of course, makes for clearness of enunciation, a point to which the folk-singer attaches the highest importance. Rather than break this rule the singer will often interpolate a syllable of his own, especially when the word in question contains the letter "l." The first verse of *High Germany* was once sung to me as follows:—

O abroad as I was *wordelkin'*
I was walking all alone,
When I heard a couple *tordelkin'*,
As they walked all along.

Edelin for Ellen, *smodelkin* for smoking, and *cadelico* for calico, are other instances of the same peculiarity, and a singer once sang to me

O saddle to me my milk*er*-whit*er* steed.

There are, however, some exceptions to this usage, *e.g.* in *My Bonny, Bonny Boy*, the last phrase of which runs as follows:—

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EXAMPLE X.

MY BONNY, BONNY BOY.

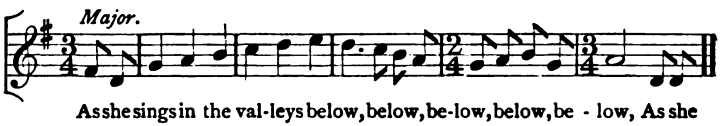
This licence is, no doubt, more common in some counties than in others. For instance in Devon, the refrain of *Sweet Nightingale* is sung:—

EXAMPLE XI.

SWEET NIGHTINGALE.

whereas, in Somerset, the singers invariably render the passage:—

EXAMPLE XII.



*** I should much like to add a word upon the evolution and development of tunes,—a point which was taken up in the discussion which followed my lecture. But it is too large a subject to enter upon at the end of a paper, and must be left for another opportunity, should such present itself.

CECIL J. SHARP.

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APPENDIX.

A.

The following is a copy of the Prospectus of the FOLK SONG SOCIETY.

President.

The Right Hon. LORD TENNYSON, P.C., G.C.M.G., LL.D.

Vice-Presidents.

Sir ALEXANDER C. MACKENZIE, Mus. Doc., D.C.L., LL.D., F.R.A.M., Principal of the Royal Academy of Music.
Sir C. HUBERT H. PARRY, BART., Mus. Doc., D.C.L., C.V.O., Professor of Music in the University of Oxford; Director of the Royal College of Music.
Sir CHARLES VILLERS STANFORD, Mus. Doc., D.C.L., Professor of Music in the University of Cambridge.

Committee.

Sir ERNEST CLARKE, Chairman.
WALTER FORD, Esq.
Mrs. FRANK W. GIBSON (Miss EUGENIE JOACHIM).
Mrs. G. LAURENCE GOMME.
PERCY GRAINGER, Esq.
A. P. GRAVES, Esq.
FREDERICK KEEL, Esq.
FRANK KIDSON, Esq.
J. A. FULLER MAITLAND, Esq.
CECIL SHARP, Esq.
GILBERT WEBB, Esq.
RALPH VAUGHAN-WILLIAMS, Esq., Mus. Doc.

Hon. Secretary.

Miss LUCY BROADWOOD,
84 Carlisle Mansions, Victoria Street, London, S.W.

Hon. Treasurer.

Mrs. G. L. GOMME.

This Society was founded in 1898 for the purpose of collecting and publishing Folk Songs, Ballads and Tunes.

It is certain that great numbers of these exist which have not been noted down, and which therefore are in danger of being lost.

The Society publishes in its Journal such contributions of Traditional Songs as may be chosen by a Committee of Musical experts, and may from time to time hold meetings at which these songs are introduced, and form the subjects of performance, lecture and discussion. Eleven numbers of the Journal have appeared.

The Subscription has been fixed at 10s. 6d. annually (payable on June 1st in each year), on payment of which members will be entitled to receive all publications for the current year, and to attend all meetings, etc., organized by the Society.

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Those wishing to become members are requested to apply to the Hon. Secretary, Miss LUCY BROADWOOD, 84 Carlisle Mansions, Victoria Street, London, S.W.

B.

FOLK SONG SOCIETY.

HINTS TO COLLECTORS OF FOLK MUSIC.

It will greatly facilitate the work of those who undertake the oral collection of folk-music if they will observe the following hints which have been found practically useful by experienced collectors:

In the case of songs, it is better if two persons can join together in taking them down—one to confine his attention to the words, the other to the tune. If this cannot be managed, it is advisable for the collector *not* to encourage the singer to repeat the words without the music, as any alteration of the usual way in which the songs are delivered is apt to confuse the singer's memory. For the same reason, if any repetition of a part of the song is required, it is best to allow the singer to start afresh from the beginning of the verse.

It is suggested that, in view of the special difficulty of the work of taking down songs, the collector should make no attempt to write down words or music until after the first verse has been gone through. He will probably find that he is then able to grasp the rhythmic structure of the tune, the mode in which it is cast, and to settle upon a key-signature and time-signature.

Sometimes the collector will find it difficult to note both rhythm and correct intervals simultaneously, and it will be best therefore for him to choose definitely which of the two he will try to obtain first. Two or three repetitions of a song may be necessary, and, after the whole tune has been noted as carefully as possible, there should be a final repetition for the sake of testing the correctness of the transcript. The collector need not fear to call upon the ballad singer to repeat a song many times.

The words of songs should be taken down in ordinary English spelling, exactly as the singer sang them, and with no alterations for the sake of grammatical correct-

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ness. If time presses, the collector should secure the music of the songs himself, and arrange to have the words taken down by someone else at leisure, and sent to him.

It very often happens that an example of folk-music is in possession of persons who cannot sing. These may be asked to whistle the airs, or to play them upon a violin or other instrument. Care must be taken in such cases to ascertain whether the tune is originally set to words or not.

Although folk-music is to be found in all strata of society, the classes from which the most interesting specimens are most readily to be obtained are gardeners, artizans, gamekeepers, shepherds, rustic labourers, gipsies, sailors, fishermen, workers at old-fashioned trades, such as weaving, lace-making and the like, as well as domestic servants of the old school, especially nurses. Inmates of workhouses will also be found to know many old songs, and dwellers in towns may best be able to carry on the work of collecting traditional music by applying to such.

In making enquiries among the people it is found advisable in many places to use the word "ballad" or "ballet" instead of "song," which often suggests something modern. It may be necessary to point out to them that nothing they may have learned at school, or heard at a concert, and so forth, is wanted; and it is important to *give them, if possible, an example of the kind of traditional music and words that the Society wishes to procure.*

It is *most important* that the collector should obtain all possible information from the singer as to the *title* and *history* of the song or tune, the manner in which it was learned, and the *name, age, status, etc., of the person from whom it was learned.*

The singer should also be asked whether he possesses, or knows of anyone who possesses, old song-books or ballad-sheets, as these (more especially the latter) are most valuable in connection with the subject of Folk-songs. In some parts of the country the word "ballet" is synonymous with "ballad-sheet."

In all cases the *name, full address and occupation* of the singer or performer (together with all other interesting information obtainable) should be carefully noted and

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affixed to the transcripts before they are sent to the Folk Song Society.

Just as it is desirable that the words of a ballad should be given exactly as they are repeated, so it is essential that the tunes should represent what the collector hears. Many a fine and characteristic tune has been spoilt by being submitted for correction to some local musician, who, in the attempt to reduce it to orthodox form, has allowed the individual character to escape. It is far better to send in the tune even in a rough, unbarred condition than to endanger its authenticity by such an expedient as is here referred to.

Either the staff or tonic sol-fa notation may be used in taking down the tunes. *Those who do not feel themselves competent to note down the music, may still do useful work by discovering* singers, making a list of the songs that the latter can sing, and communicating with the Hon. Secretary of the Society, who will then, if possible, send an expert to note down the songs. When collected, the songs, etc., may be sent to the Hon. Secretary of the Folk Song Society, who will bring them before the Publication Committee of the Society.

Under Rule XII. of the Society, all matter contributed thereto, or published in the *Folk Song Journal*, is considered by the Society to be the property of the contributor, and the Society shall not reprint such contributions without his consent.

C.

Leaflet issued to Clergy.

FOLK SONG SOCIETY

Dear Sir,

You are doubtless aware of the growing interest which is being taken in English Folk-song. Twenty years ago it was customary for musicians to say that England had no folk-music, with the result that while foreign countries have been at great pains to preserve their traditional music as a public duty, in England the work has been left to a few private enthusiasts.

The Folk Song Society was founded in 1898 in order to rescue the remnant of the peasant songs of old time

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which in after years are likely to be extinct; and the efforts of its members in noting down folk-music have met with success beyond the wildest hopes of its promoters.

The extraordinary beauty and individual character of the melodies actually taken down from the lips of uneducated country people conclusively prove that English folk-music is in no way inferior to that of other countries. But the number of melodies as yet noted is small. Though upwards of one thousand have already been collected and published it is believed that this number represents only a very small portion of those that still exist. This is proved by the very rich harvest yielded in those parts which have up to the present time been explored. Large parts of Sussex, Somerset and Devonshire have been thoroughly searched, and smaller districts of Dorset, Hereford, Essex, Norfolk and Yorkshire have likewise received attention, while valuable but desultory work has been done elsewhere; yet there is an immense field still to be worked.

We believe that the district in which your parish lies is practically untouched. The clergy have exceptional opportunities of winning the confidence of the older people who are likely to retain the "old songs" in their memories. Of course the folk-song will not come unsought. In many cases an intimate acquaintance with country people has stopped short of a knowledge of their songs; so we beg of you not to conclude that folk-songs no longer exist in your parish because you have not heard them behind the plough, or in the cottages. They live in the minds of the older people, and must be sought with care and tact, but experience leads us to believe that no village in England is without its store of traditional song.

We need hardly point out the historical and antiquarian importance of folk-songs, but, in addition to this, their intrinsic musical beauty makes it imperative that they should be preserved. You would do a great national service by helping our search, especially by finding out singers and noting down the names, or first lines, of the songs they know. Any such information will be gratefully received by the Honorary Secretary. It would be possible then to find out whether the Society has a record of the songs in question and, if not, we

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should ask you kindly to facilitate the work of a member of the Society who would come down to note the songs. If, however, your interest in the matter leads you to note tunes or words yourself, we venture to impress upon you the necessity of writing them down exactly as they are sung, otherwise the result will be valueless. The curious musical intervals and the irregular rhythms of much folk-music are puzzling to those unaccustomed to them, and collections of folk-songs are often spoilt by the alteration of what ignorant collectors imagine to be "mistakes." We enclose our "Hints to Collectors," which may be useful to you if, as we hope, you decide to undertake a search.

The experiment is being made of approaching all the clergy of a particular district, in the hope that by this means it may be thoroughly explored; and if the venture, to which we invite your kind co-operation, should prove successful, it is proposed to extend the scheme to a larger area.

N.B.—The collecting of traditional dance-tunes and singing-games is equally important.

Yours faithfully,

LUCY E. BROADWOOD, *Hon. Sec.*

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SOME NOTES ON HOMERIC FOLK-LORE.

BY W. CROOKE.

(*Continued from p. 77.*)

As we have already seen, Homer carefully selects the traditions which he uses, and though he has omitted much, he has provided us with a large number of Sagas and Märchen; the former being tales told of supernatural personages, of heroes and heroines who have definite names and are supposed to have once actually existed, or are attached to definite places; the latter being vague, impersonal, indefinite, in short, more in the manner of the fairy tale. Some critics have attempted to draw a distinction between the two epics—that the *Iliad* is made up of Sagas, the *Odyssey* of Märchen. But this statement is not entirely accurate. Thus the main subject of the *Odyssey* is the Saga of the Absent Husband, who recovers his wife after many adventures, in which Tokens of Recognition, like the bed of Odysseus, the scar left by the boar, the facts known to Penelope and Laertes alone, form a leading part.[1] Here it may be remarked that in tales of this class the hero is very often recognised by his skill in cooking. In the *Mahabharata*, Nala is recognised in this way, and the same incident occurs in the Arab tale of Nur-al-din Ali and his son Badr-al-din Hasan, where he is identified by his skill in cooking the pomegranate conserve.[2] It is, in this light, suggestive,

[1] *Od.* xxiii. 180 ff.; xix. 467 ff.; xxiv. 330 ff. [2] Burton, *Nights*, i. 224.

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that when Odysseus offers to serve the Wooers he says, "No mortal may vie with me in the business of a serving-man, in piling well a fire, in cleaving dry faggots, and in carving and roasting flesh and in pouring of wine."[1] In the same category is the testing of the hero's skill in the competition of shooting through the rings of the axes, which also occurs in the Panjab tale of Rasalu, while in the *Ramayana* Rama's arrow flies through seven palm trees and through the hill behind them.[2]

Tales of the Absent Husband type are to be found in a Chinese Saga; in a Greek tale from Kato Sudena; in an Italian story; in one of Grimm's German tales; largely in ballad literature, as in those of Hind Horn and King Horn; and in the Arabian Saga of Kamar-alzaman and Badaura.[3] These tales seem to fall into two groups—one where the separation is caused by a misunderstanding; the other, where, as in the German story, the hero goes away for some other reason. With this is combined in the *Odyssey* the Saga of the Wooing and the means by which the faithful wife baffles her importunate lovers.[4]

In the Saga of Bellerophon[5] we have, first, the only

[1] *Od.* xv. 319 ff.

[2] Swynnerton, *Romantic Tales*, 213; *Cambridge Jataka*, v. 68; Griffith, *Ramayan*, 228, 338.

[3] Dennys, *Folk-lore of China*, 161; Von Hahn, *Griechische und Albanesische Märchen*, i. 266; Pitrè, *Biblioteca delle Tradizione Popolare Siciliani*, v. 146; Grimm, *Household Tales*, No. 101; Child, *English and Scottish Popular Ballads*, vol. i.; Burton, *Nights*, iii. 1 ff. For these references I am indebted to Mr. Sidney Hartland. See also Lang, *Homer and the Epic*, 226 f.

[4] This I have already discussed in *Folk-lore*, ix. 97 ff. Mr. Monro (*Odyssey*, ii. 302) objects to my solution on the ground that Telemachus claims the right to dispose of his mother's hand. This does not seem relevant. Naturally he does so as head of the house in the absence of his father. But we find that pressure is put upon her by his parents and brethren also (*Odyssey*, xv. 16, xix. 158).

[5] *Il.* vi. 155 ff. [ii. A].

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mention of writing in the epics. It is remarkable that in the *Ramayana* also, the "kernel" of which was composed before 500 B.C., we have only one mention of writing in the form of marks on arrows, which were probably spells to make them reach their mark.[1] Recent enquiries show that various forms of writing were current in the eastern Aegean at a date much earlier than is commonly supposed. Cuneiform characters were probably in use in Cyprus about 1500 B.C.; the Babylonian custom of writing on clay tablets passed as far west as Crete, and it was adopted by the Mycenaeans of Knossos for their pictographic script; a system independent of this seems to have been in use in Mycenae.[2] "The clay archives of the palace of Knossos," says Mr. A. J. Evans, "conclusively show that in the Aegean world there existed, at least as early as the 15th century B.C., a highly developed form of linear script containing a series of forms practically identical with those in use down to a much later date by the Greeks of Cyprus." In the Homeric passage which we are discussing it is worth while to notice, first, that the contents of the tablet, "many deadly things" (*θυμοφθόρα πολλά*), seems to imply that writing was then regarded as a semi-magical art; secondly, I would venture to suggest a view which I have not seen in any of the commentaries which I have been able to consult, that the phrase describing the tablet (*ἐν πίνακι πτυκτῷ*), which implies, as Mr. Leaf says, a double wooden tablet with the writing inside, and sealed up, may have been an imitation of the method in use among the Babylonians of protecting valuable documents within an outer envelope of clay.[3]

[1] Griffith, *Ramayan*, 407.

[2] Hale, *The Oldest Civilisation in Greece*, 138 ff.; A. J. Evans, *Journal Hellenic Studies*, xvii. 327 ff., xxi. 339; Flinders Petrie, *Journal Anthropological Institute*, xxix. 204 f., xxx. 217.

[3] See an illustration in Maspero, *Dawn of Civilisation*, 732.

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In this Saga we have also the Letter of Death, which the hero was to show to the father of Anteia that he might be slain. We are reminded of David's letter to Joab: "Set ye Uriah in the forefront of the hottest battle and retire ye from him, that he may be smitten and die"; of Somadeva's tale of Adityavarman, who directs his ally to slay the wise minister, Sivavarman, or of the treacherous queen, Kāvyā-lankārā, who plans in the same way the death of the gallant princes, the sons of her rival; of Grimm's German story of the *Devil with the Golden Hair*, where the king writes in a letter to the queen, "As soon as the boy arrives with this letter, let him be killed and buried, and all must be done before I come home"; of Ahmed the Orphan in the *Seven Wazirs*, where the bearer hands the letter to another, who suffers in his stead, whence it was adopted into the *Gesta Romanorum*, in the tale where the innocent lad delays to hear Mass, and the contriver of the plot, who bears the fatal letter, is flung into the furnace.[1] The incident, in fact, is so familiar, that in oriental folk-lore such letters have acquired a special name, "those of Mutalammis, the poet."[2]

We find, again, in the Saga of Bellerophon the very common tale of seduction successfully resisted by the continent hero, which we meet in Semitic literature in the tale of Joseph and Potiphar's wife, the Yusuf and Zuleikha of the more modern East, itself derived from the old Egyptian tale of the two brothers, Satu and Anapu.[3] Buddhist story-tellers adopted the incident in the tales of Kunāla and the wife of the Emperor

[1] II. Samuel, xi. 14; Tawney, *Katha*, i. 27, 383; *id. Kathākoça*, 172; Grimm, *Household Tales*, i. 120; Clouston, *Popular Tales*, ii. 465; *id. Sindibad*, 138; Temple-Steel, *Wideawake Stories*, 410; *North Indian Notes and Queries*, iv. 85; Knowles, *Folk Tales of Kashmir*, 48.

[2] Burton, *Nights*, xii. 68 f.

[3] Lang, *Myth, Ritual, and Religion* (ed. 1899), ii. 318 ff.; Erman, *Life in Ancient Egypt*, 378.

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Asoka, Sarangdhara and his step-mother Chitrangī, Gunasarman and the wife of King Mahāsena, while the Babylonians used it in the story of Ishtar's charge against Gisdhubar.[1] In classical literature it appears in the legend of Phaedra and Hippolytus, who was worshipped as a god at Troezen, where he was regarded as a god of healing, and to him maidens before marriage offered their hair. It would be natural that the seduction myth should be connected with him to emphasise his purity.[2]

The Bellerophon Saga diverges into another cycle, that of Tasks imposed upon the hero. The king of Lycia orders him to slay Chimaira, to fight the Solymi and the Amazons. Finally, when the hero succeeds, and escapes from an ambush laid for him, he receives the hand of the king's daughter, the last an incident very common in the folk-tales and suggesting descent in the female line.[3] We find in the epics, Tasks imposed on the hero in the case of Herakles forced by Eurystheus to bring from Erebus the hound of loathed Hades, and in the story of Neleus, who would give his daughter to none save he who could drive off the kine of mighty Ephicles.[4] Of such Tasks we have many instances throughout the whole range of folk-lore. Like Herakles, Hans in the Lithuanian tale of *Strong Hand and Strong Peter* overcomes Cerberus and the Devil.[5] In a Gypsy tale from Transylvania the test is to recover a ring from a fountain of boiling water.[6] In the Eyrbyggja Saga, Styr says: "Thou shalt form a path through the

[1] Clouston, *Popular Tales*, ii. 499; Waddell, *Buddhism of Tibet*, 29; Sayce, *Hibbert Lectures*, 248; *North Indian Notes and Queries*, iv. 85; Burton, *Nights*, v. 42; Boccaccio, *Decameron*, Day ii. Novel 8.

[2] Miss Harrison, *Mythology and Monuments*, Intro. cliv.

[3] Frazer, *Lectures on Kingship*, 231 ff.

[4] *Il.* viii. 362 ff. [iii. B]; *Od.* xi. 621 ff., 288 ff., xv. 231 ff.

[5] Hartland, *Legend of Perseus*, i. 48 ff. [6] *Ibid.* iii. 102.

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rocks at Biarnarhaf, and a fence between my property and that of my neighbours; thou shalt also construct a house for the reception of my flocks, and these tasks accomplished thou shalt have Adisa to wife."[1] Homer does not mention the Task imposed upon Herakles of cleaning the Augean stable; but this is one of the three Tasks the Giant in the Highland tale of the *Battle of the Birds* requires, the others being to bring the eggs of the magpie unbroken from a lofty tree, and to thatch the byre with bird's down.[2] In another form of the story the Tasks are byre-cleaning, byre-thatching, and swan-watching.[3] So in *Nicht, Nought, Nothing* the Giant requires the boy to clean his byre, to drain a lough, and to fetch eggs from a tree.[4] In these cases, as in *Lady Featherflight*,[5] the hero is aided by the friendly daughter of the Giant, an incident which, as we shall see, appears in the Homeric tale of Proteus. The records of this cycle of tales displays infinite variety. In one of Somadeva's Hindu stories the Task is to sow an immense quantity of sesame, while in an Arabian story the lover is obliged to sift a great pile of this same grain mixed with clover seed and lentils.[6] In the Italian versions, besides the usual physical Tasks, a higher form of cultured life has suggested the winning of the bride by solving a riddle.[7]

The Chimaira, which appears in this Homeric Saga—"the unconquerable one," "of divine birth was she and not of men, in front a lion and behind a serpent, and

[1] Mallet, *Northern Antiquities*, 526.

[2] Campbell, *Popular Tales of Western Highlands*, i. 29 ff.

[3] MacInnes-Nutt, *Waifs and Strays of Celtic Tradition*, 436 f.

[4] Lang, *Custom and Myth*, 90. [5] *Folk-lore Congress Report*, 40 ff.

[6] Tawney, *Katha*, i. 360; Burton, *Nights*, xi. 159.

[7] Crane, *Italian Popular Tales*, 66 f.; Max Müller, *Contributions to the Science of Mythology*, i. 80 ff. For Tasks generally, McCulloch, *Childhood of Fiction*, 17, 392.

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she breathed out dread fierceness of blazing fire," in another place called "the bane of many a man"[1]—is the only Homeric example of the fell beasts of later Greek and oriental mythology. Such were the fantastic monsters of Egypt and Babylonia.[2] By some she has been less probably identified with a volcano, and Pliny[3] tells of a Lycian mountain of that name which poured forth fire continually. But she seems rather akin to the tribe of monsters, like the later Harpies, Cerberus, the Hydra of Lerna, and the Sphinx.

This leads us to the Centaurs. Homer does not mention the horse Centaurs, which were a creation of later writers; and Ixion, their reputed father, is not named in the epics, where he might have been classed with those famous criminals, Sisyphus and Tantalus, who expiate their crimes in the underworld. Homer seems to regard the Centaurs as men. He speaks of the famous heroes who destroyed the Pheres, or wild men of the mountain caves; he tells how the renowned Centaur, Eurytion, went to the Lapithae, and how when his soul was darkened with wine he wrought foul deeds in the house of Peirithous, how the heroes mutilated him with the sword, and ever after with darkened mind he bare about with him the burden of his sins in the foolishness of his heart.[4] Hence arose the feud between the Centaurs and the sons of men. Of this remarkable myth many explanations have been suggested. Some have supposed that it describes the contest between civilised man and the aborigines; others see in it a comparison of the mountain torrents with galloping horses. To one school of mythologists, now in disrepute, it was sufficient to derive the name from the Gandharva

[1] *Il.* vi. 179 ff. [ii. A], xvi. 325 ff. [i.].

[2] Maspero, *Dawn of Civilisation*, 84, 539, 582; Renouf, *Hibbert Lectures*, Intro. 20; Sayce, *Ibid.* 392.

[3] *Nat. Hist.* ii. 106, v. 28.

[4] *Il.* i. 266 ff. [i.], ii. 742 [iv.].

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singers of Hindu myth, though Cheiron alone is said to have been skilled in music. This derivation is now generally abandoned.[1] The connexion, again, of the Centaurs with Thessaly has been supposed to imply horse worship, while others suggest an ass cult.[2] Recently a more plausible explanation has been suggested by Professor Gardner, that they are forest or mountain spirits, a common folk belief representing that the devastation caused by hurricanes is due to the conflict of these spirits when they hurl tree-trunks and rocks at each other. "The appropriateness of the form of the horse, or of association with the horse, to spirits that ride the storm, is both obvious in itself and attested by numerous instances from folk-lore; but the peculiar form taken by this association in the earliest Greek Centaurs, which are merely men with a horse's body and hind quarters growing out of their back, is probably due to some accidental association, or to some too literal interpretation of a metaphor used by an early poet."[3]

Next comes the tale of the Amazons. Professor Geddes remarks that they appear only in what he calls the Ulyssean cantos of the *Iliad*, where he finds frequent indications of oriental influence.[4] Priam says that he was an ally of the men of Phrygia when the Amazons came, and the third task imposed on the Lycian Bellerophon was to slay the Amazons, women peers of men. According to one theory, the legend of these warrior women is based on the hosts of female slaves employed in the temples of Asia Minor and the further east.[5] But against this it may be urged that the legend

[1] Macdonell, *Vedic Mythology*, 137.

[2] Geddes, *Problem of the Homeric Poems*, 246 f.; *Journal Hellenic Studies*, xiv. 90.

[3] *Journal Hellenic Studies*, xvii. 301.

[4] *Problem*, 284 f.; *Il.* iii. 189 [ii. B], vi. 186 [ii. A].

[5] Sayce, *Hibbert Lectures*, 235; Müller, *Dorians*, E.T. i. 405.

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has a much wider provenance, and the stories of the many kingdoms in which women by the law of succession and otherwise asserted superiority over men may be connected with the matriarchate or with crude ideas of conception, such as those adopted by the Australian Arunta.[1] Stories of this kind are current in South America, which are supposed to be based either on the warlike character of the women of some tribes or on the effeminate appearance of the men.[2] In the east we meet many stories of a Kingdom of Women, such as that of Rāma Paramita in the *Mahabharata*, which also appears in Chinese tradition, and in the "Island of Wāk" and the "City of Women" in the *Arabian Nights*.[3] Among a people beyond Cathay the women were said to have reason like men, while the males were great hairy dogs; even nowadays in Assam there is a tale of a village in which only women dwell; near Sumatra is an island of women, who, like the mares in Virgil's *Georgics*, conceive by the agency of the wind.[4] The same legend appears in North Europe, where in the Celtic land of the Everliving "there is no race but women and maidens alone."[5] It is current among the Ainos of Japan; in Africa it is supported by accounts of the female body-guard of the kings of Dahome and Ashanti; and North American tradition tells of an island in which the men are ruled by a tall, fair woman.[6] The story is, in short,

[1] Spencer-Gillen, *Tribes of Central Australia*, 663.

[2] Bates, *A Naturalist on the River Amazon*, i. 215 n.; Frazer, *Pausanias*, ii. 139.

[3] Yule, *Marco Polo*,[1] ii. 396; Burton, *Nights*, vi. 217, vii. 252.

[4] Yule, *Cathay and the Way Thither*, i. Intro. 129; Gait, *Assam Census Report*, 1891, i. 250; Marsden, *History of Sumatra*, 297.

[5] Rhys, *Celtic Folk-lore*, ii. 661; Borlase, *Dolmens of Ireland*, iii. 777; Pinkerton, *Voyages*, iii. 704.

[6] Chamberlain, *Aino Folk Tales*, 37; Bancroft, *Native Races of the Pacific States*, iii. 153; Burton, *Mission to Galele*, ii. 63; Im Thurn, *Among the Indians of Guiana*, 385.

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a world-wide myth which was adopted by Greek story-tellers.

Another tale of the same kind reported by early mariners appears in Homer's account of the Cranes, who with approaching winter wing their flight to the streams of Ocean, bearing slaughter and fate to the Pygmy race.[1] The orderly flight of the cranes in the direction of the great African lakes naturally gave rise to the belief that they marched as an army does to attack an enemy, and this enemy could only be the Pygmies, whom recent explorations have made familiar to us. Accounts of them must at an early date have reached the Greeks through the Egyptians, to whom they were familiar.[2] Such travellers' tales did not lose in the telling, and the story was more generally believed in Europe as these Pygmies came to be connected with the tiny fairies which occupy the burial mounds. The course of the myth was perhaps from west to east; and so they come into the tale of *Sindibad the Seaman*, and even the matter-of-fact traveller, Marco Polo, identified them with the apes of Java.[3]

Iphimedeia, wife of Aloeus, bore, we are told, twin sons to Poseidon, Otos and Ephialtes. Doomed to enjoy but short life, they were far the tallest men that earth ever reared, and the goodliest after Orion. At nine years of age they were in breadth nine cubits and nine fathoms high. They threatened war on the gods, and essayed to pile Ossa on Olympus, and on Ossa Pelion, that there might be a pathway to the sky; and this they would have accomplished had they reached full manhood. But Apollo slew them ere their cheeks were

[1] *Il.* iii. 2 ff. [ii. A].

[2] Maspero, *Dawn of Civilisation*, 397, 428.

[3] Tylor, *Primitive Culture*,[2] i. 388; Burton, *Nights*, iv. 364; Yule, *Marco Polo*,[1] ii. 228; Pinkerton, *Voyages*, iii. 601; Sir T. Brown, *Works*, i. 424; Yule, *Cathay and the Way Thither*, i. 122.

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darkened with the bloom of youth.[1] In another passage we learn that they tried to bind Ares, a legend which I have elsewhere discussed.[2] They are by affiliation akin to the Moliones and Polyphemus,[3] a fact which indicates that some attempt was made to include them in the Olympian dynasty, the story of the descent from rivers being here replaced by the fatherhood of Poseidon; the same transition shows itself in the curious tale of Tyro, whom Poseidon wooes in the form of Enipeus, the river god.[4] Secondly, like so many Homeric demi-gods, they appear in pairs, like Podaleirios and Machaon, Peisandros and Hippolochos, Lykaon and Polydoros, Kreithon and Orsilochos. The same idea appears in the twin groups of Achilles-Patroclus, Theseus-Peirithoos, Phaethon-Helios, Pelias-Neleus, Prometheus-Epimetheus, Odysseus-Telemachus, Eteokles-Polyneikes, and the Dioscuri. In Rome we have Romulus-Remus; in India the two Asvins, Rama-Lakshmana, Krishna-Balarāma, Yama-Yamī, Yajna-Dakshina, Pūshan-Indra. Similarly related are the Norse Odinn-Loki, the Egyptian Osiris-Set, the Huron Ioskeha-Tawis, the Persian Ormuzd-Ahriman. In these pairs of male gods their association possibly points either to the syncretism of allied cults, or to the development of new cults out of a primitive cult epithet; where the pair are male and female it suggests the union of the male and female principles.

Thirdly, in this legend we have the familiar tale of the attempt to scale the heavens. In the Hindu version the Asuras build a fire-altar in the hope of reaching the sky. Each of them placed a brick on it, and Indra, passing himself off as a Brahman, added one for himself. At last Indra pulled out his brick, and the Asuras fell down and were turned into spiders, except two of them, who flew away to heaven and became the heavenly

[1] *Od.* xi. 305 ff.
[2] *Il.* xi. 750 ff. [iv.]; *Od.* ix. 412.
[3] *Folk-lore*, viii. 325 ff.
[4] *Od.* xi. 235 ff.

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dogs. The bricks here may be compared to the mountains in the Greek myth.[1] So the Egyptian story tells of an ascent to heaven by a tower, the Babel of Semitic tradition, or the attempt of Nimrod to climb to the sky.[2] In the common European version we have *Jack and the Beanstalk*, where the boy climbs to the sky and robs the Giant of his treasures, a tale of the class in which the culture-hero, like Prometheus, steals something necessary to mankind from the people of the other world. The motif has been moralised in the remarkable Indian tale of *Sedit and the Two Brothers Hus*, in which the brothers abandon the attempt on the ground that theirs is a mistaken ideal, and that it is better for men to live and work on earth rather than enjoy the passive repose of heaven.[3]

Fourthly, we have the tale of the *Precocious Children.* In the Homeric Hymn, Apollo new-born tastes the nectar and ambrosia, leaps from his swaddling-clothes, begins to speak, and wanders through the land. In the Norse tale, Vali, when one night old, sallies forth to avenge the death of Balder; and Magni, when three years old, flings the enormous foot of the Giant Hrungnir off his father, and would have beaten the monster to death with his fists.[4] The Hindus tell equally marvellous tales of the might of the infant Krishna, and the Dayaks have a divine child in Seragunting.[5] Robert the Devil bites off the paps of his nurse, is fed through a horn, and surpasses in strength and wisdom all the children of his age; and Tom Hickathrift, "at ten years old, was six feet high and three feet across, with a hand like a shoulder of mutton, and everything else pro-

[1] *Sacred Books of the East*, xii. 286, xlii. 500.

[2] Maspero, *Life in Egypt*, 212; Sale, *Koran*, 269 n. 1. For the Malay version, Skeat-Blagden, *Pagan Races*, ii. 300.

[3] *Folk-lore*, x. 344 ff. [4] Grimm, *Teutonic Mythology*, i. 320 f.

[5] Roth, *Natives of Sarawak*, i. 198 f.

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portionable."[1] As St. Benedict sang Eucharistic hymns before he was born, so the Zulu tale tells of a child who sings in his mother's womb, and the modern Lamas of Tibet are said when only a few months old to have full powers of speech.[2]

In the famous tale of Niobe and her children we reach the cycle of myths based on the common belief in the petrifaction of human beings, some accidental conformation of mountain, rock, or tree being accepted as the basis of the story. Of Niobe Homer tells us that Apollo slew her sons and Artemis her daughters, for that she matched herself with Leto, saying that the goddess bare only twain, but herself many children. Nine days they lay in their blood and there was none to bury them, for Kronion turned the folk to stone. But at last the gods buried them:

> "Haply she now, a rock amongst the rocks,
> Amid the desert hills of Sipylus,
> There where they say the Nymphs divine, who whirl
> In dance round Acheloius, make their couch,
> Changed though she be to stone, retains her woe."[3]

This famous rock of Niobe Pausanias tells us he saw himself, and from his account it was undoubtedly a rock, not an image of Cybele, with which attempts have been made to identify it.[4] It is needless to illustrate this legend by parallels. But it may be noted that Homer has other cases of petrifaction, all probably based on the same idea. Thus the mixing bowls, jars of stone, and stone looms of the Nymphs, which Odysseus saw in the Cave of the Naiads, were probably some form of stalactite, as in Ireland a group of dolmens

[1] Hazlitt, *Tales and Legends*, 59, 431.

[2] Callaway, *Nursery Tales*, i. 6; Waddell, *Buddhism of Tibet*, 247.

[3] *Il.* xxiv. 602 ff. [iii. B].

[4] *Pausanias*, i. 21, 3; ii. 21, 9, 13, 7, with Frazer's notes; *Journal Hellenic Studies*, i. 88, iii. 39 ff., 61 ff.

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is supposed to consist of petrified weavers' spools.[1] The ship of the Phaeacians which Poseidon smote into stone is probably represented by the rock Karavi off the harbour of Corcyra, if M. Bérard's identification of this and the Cave of the Cyclops with the Cave of Sejanus at Cumae, where two great obelisks represent the rocks flung by the monster, be accepted. In another passage the son of crooked-counselling Kronos turns the snake into stone.[2]

The legend of Proteus embodies several familiar incidents. In the *Odyssey* Proteus is fixed, perhaps by Cretan sailors, at the mouth of the Nile, in Egypt.[3] Pausanias describes the worship of "The Old Man of the Sea" at Gythium, and this is the title by which he is known in the *Iliad*, where, however, no local habitation is assigned to him.[4] Homer says that he knows the depths of every sea and that he is thrall of Poseidon. His later representations suggest his connexion with a fish-god, like that of Nineveh, and Mr. Hall with some hesitation compares him to Dagon.[5] In any case, he appears to be a disestablished sea-god, and in the later accounts, as in that of Diodorus and Herodotus,[6] he seems to have oriental affinities. Proteus, Homer tells us, sleeps with his flock of seals in a hollow cave; he can change himself into the shapes of all manner of things that creep upon the earth, into water and burning fire. When Odysseus seizes him he becomes successively a lion, a snake, a pard, a boar, running water, a tall and flowering tree.[7] This power of transformation is common in the folk-tales. In Norse tradition, for instance, the Trollman and the witch could appear as whales or

[1] *Od.* xiii. 105 f.; Borlase, *Dolmens of Ireland*, iii. 769.
[2] *Il.* ii. 319 [ii. A]. [3] *Od.* iv. 365, 385.
[4] *Il.* xviii. 140 f. [iii. B], *Pausanias*, iii. 21, 9, with Frazer's note.
[5] Layard, *Nineveh*, ii. 466 f.; Hall, *Oldest Civilisation*, 135 n.
[6] *Diod.* i. 62; *Herod.* ii. 112. [7] *Od.* iv. 384 ff.

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other animals, and the Trollwife, in order to kill King Frodi, transforms herself into a sea cow and her sons into calves.[1] In another tale Hardgrip says to Hadding: "Be not moved by my unwonted look of size. For my substance is sometimes thinner, sometimes ampler; now meagre, now abundant; and I alter and change at my pleasure the condition of my body, which is at one time shrivelled up, and at another expanded; now my tallness reaches to the heavens, and now I settle down into a human being, under a more bounded shape."[2] In his reluctance to prophesy Proteus is like other sea gods. The taciturn, prophetic Marmennil of Germany is fished out of the sea and requires to be allowed to dive again into the depths, and the Chaldaean Eabani, who pastures the flocks of the sea, must be seized by wiles.[3]

But it is the Transformation Combat which is most prominent in the tale of Proteus. One of the best examples of this incident is the terrible scene in the tale of the "Second Calendar" in the *Arabian Nights*, where oriental fancy reaches the highest pitch of tragedy, as the Ifrit becomes successively a lion, a scorpion, a wolf, and a cock, and finally blazing fire which consumes the unlucky princess.[4] In a Hindu tale Somada becomes a black mare, and Bandhumochanī, as a bay mare, overcomes her; in the Norwegian tale of *Farmer Weathersky* the youth turns into a horse and is sold, and when the farmer seizes the ring of the princess it slips into the ashes, and he becomes a cock which begins to scratch in the ashes in search of the ring, whereupon the boy changes into a fox and bites off the cock's head.[5] In a modern Greek story, when

[1] Thorpe, *Northern Mythology*, i. 216. [2] *Saxo*, i. 21.

[3] Grimm, *Teutonic Mythology*, i. 434; Maspero, *Dawn of Civilisation*, 576 n.

[4] Burton, *Nights*, i. 123 ff.

[5] Tawney, *Katha*, i. 342 f.; Hartland, *Legend of Perseus*, ii. 56 f.; Dasent, *Popular Tales*, 335 f.; Clouston, *Popular Tales*, i. 482 ff.

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the musician catches the Nereid, she becomes a dog, a serpent, a camel, and fire; but he holds on to her till the cocks begin to crow, when she resumes her original form, follows him quietly, and becomes his wife.[1] In a German tale of the same cycle the magician finds the youth reading one of his magical books, and when he tries to seize him the boy turns into a bird of prey and flies away. Finally, the magician becomes a grain of corn, which the boy in the form of a cock promptly eats, and thus the career of the warlock ends.[2] The combat, again, often takes the form of a struggle by the Giant to pass his soul into something else, in the course of which he attempts to gain his purpose by a series of magical transformations, as in the Highland tales of the *Young King of Easaidh* or *The Fair Gruagach*.[3]

This cycle would naturally connect itself with Proteus, if we accept the theory that he is a seal-god, because this animal, in virtue of its semi-human appearance, is supposed to be specially capable of transformation. "In the Faroe Islands," says Thorpe,[4] "the superstition is current that the seal every ninth night assumes a human form and dances and amuses itself like a human being, until it resumes its skin and again becomes a seal. It once happened that a man passing by during one of these transformations, and seeing the skin, took possession of it, when the seal, which was a female, not finding her skin to creep into, was obliged to continue in human form, and being a comely person the man made her his wife, had several children by her, and they lived happily together, until after a lapse of several years she chanced to find her skin, which she could not refrain from creeping into, and so became a seal again." The tale thus diverges into the Swan Maiden cycle, which is

[1] Frazer, *Pausanias*, iii. 614. [2] Grimm, *Household Tales*, i. 431.
[3] Campbell, *Popular Tales*, i. 21, ii. 437.
[4] *Northern Mythology*, ii. 173.

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often in Celtic tradition connected with the seal.[1] In Germany the seal is supposed to possess the same power of shape-changing; in the Hebrides sailors suppose that drowned people turn into seals; the South American Indians believe that porpoises are water women, and the sea-cows of South African rivers are identified with the mermaids.[2]

The last incident of the Proteus tale to which I shall refer concerns Eidothee, his daughter, who instructs Odysseus how he may snare her father. In many of the tales of the Outwitted Giant cycle it is his wife, mother, or daughter who has pity on the stranger and points out a way for his escape. Thus in the German tale of *The Devil and the Three Golden Hairs* it is the Devil's grandmother who saves the stranger; in one version of *The Iron Stove* the cannibal's wife saves the maiden; in the Italian tale *Thirteenth* the ogress protects the boy from her husband; and it would have gone hard with Jack when he climbed the Beanstalk if the kindly giantess had not protected him, as in the Basque tale of *Errua the Madman*, the old woman explains to the hero how he may evade the Tartaro.[3]

The myth of the Sirens, as told in the *Odyssey*,[4] describes them as a pair of maidens who sit in a meadow and entice wayfarers by their singing. Round them lies a great pile of the bones of men, corrupt in death, and about the bones the skin is wasting. Odysseus escapes from them by anointing the ears of his comrades

[1] Kennedy, *Legendary Fictions*, 109; Curtin, *Tales of the Faeries*, 150 ff.

[2] Pinkerton, *Voyages*, iii. 595, 699, 788; Grimm, *Teutonic Mythology*, iii. 1095 n.; Crantz, *History of Greenland*, i. 339 ff.; O'Grady, *Silva Gadelica*, 72; Im Thurn, *Among Indians*, 40; Rogers, *Social Life in Scotland*, iii. 219; Reade, *Savage Africa*, 467.

[3] Grimm, *Household Tales*, i. 122, ii. 426, 564; Crane, *Italian Folk Tales*, 90 f.; Webster, *Basque Legends*, 6 ff.

[4] *Od.* xii. 39 ff., 166 ff.

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with wax, and compelling them to bind him to the ship-mast. Many interpretations of this myth have been suggested—that their songs are the sighing of the wind in the trees, like the music of Orpheus or the flute of the Pied Piper, which neither beast nor man can resist; that their music is the murmur of the waves amid the hollow caves and over broken rocks; that they represent the belt of calms so dreaded by seamen; that they are the witches of the dangerous shoal water. An archaic cult statue of Hera Coronea, described by Pausanias, shows her holding the Sirens in her hand, on which Mr. Farnell remarks that "the Sirens are most commonly sepulchral symbols, emblems of the lower world, and called 'daughters of the earth' by Euripides; and if Hera were an earth-goddess, the Sirens would be naturally explained. But they were also regarded as the personifications of charm and attractiveness, and on the hand of Hera they may simply denote the fascinations of married life."[1]

These witch-maidens abound in other mythologies. They are the bird-maidens or Gandharvīs of Buddhist tales, who charm travellers by their singing;[2] the Rākshasīs or ogresses of India, who live on human flesh, and change themselves into lovely maidens who seduce voyagers. These steel themselves against their charms when they find the mangled remains of former victims. Closer still is the analogy of the Slavonic tale, where the three sisters set out in search of the Water of Life, and enter the garden where the trees sing so sweetly that every one stops to listen, and is forthwith turned, like Niobe, into stone; but the youngest sister, as is usual in myth, escapes by closing her ears with dough and wax, and thus passes through the enchanted garden in safety.[3] In an Irish tale the Druids advise

[1] *Pausanias*, ix. 34, 3; Farnell, *Cults*, i. 184.

[2] *Indian Antiquary*, x. 291 f.

[3] Frazer, *Pausanias*, v. 171.

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the travellers to close their ears with wax to avoid the fascinations of the mermaids.[1]

We have, again, the water witches who annually demand a human victim, like the spirit of the Fulda and Necker in Germany, the Lorelei of the Rhine, the Drome in Normandy, Peg Powler, Nanny Powler, Peg O'Nell and Jenny Greenteeth of North England, or the Kelpie and its kinsfolk in Scotland.[2] "The river Dart every year claims its heart" is a South of England saying. Akin to these are the Nixen of Germany, the Huldra which sings in the mountains, and the Grim which lives by waterfalls and entices travellers by her music.[3] The Norwegian mermaid lulls mariners to sleep by her songs, as do the Morrows of Ireland and the Nixen of the Netherlands, who come out of rivers and sing with magical sweetness.[4] In one of the Scotch ballads a mermaid decoys a knight to his doom, and the same tale is told of Slavonian water sprites.[5] In short, dancing, song, and music are the delight of these fairy denizens of the water. Of the Rākshasīs of Ceylon the old Buddhist traveller tells that, like the Sirens, they receive travellers with flowers, scents, and music, the meadow in which they dwell being specially described, as in some of the Irish versions of the tale; finally, they shut up their visitors in an iron prison and devour them.[6] So the Pragangan of Java live on the banks of streams and madden men with their singing.[7] As in the case of the Sirens, the power of prophecy, the interpretation of dreams, and other uncanny arts are attributed

[1] O'Curry, *Manners and Customs of the Ancient Irish*, iii. 384.

[2] Hartland, *Legend of Perseus*, iii. 81 ff.; Henderson, *Folk-lore of the Northern Counties*, 265 f.; *Denham Tracts*, ii. 42.

[3] Thorpe, *Northern Mythology*, i. 246, ii. 3, 23.

[4] *Ibid.* ii. 27, iii. 199. [5] *Folk-lore Record*, ii. 105, iv. 62 ff.

[6] Beal, *Si-yu-ki*, ii. 240 ff.; Tawney, *Katha*, ii. 638.

[7] Featherman, *Papuo-Melanesians*, 396.

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to water or wood sprites, like the Latin Fauni, who controlled the rustic oracles.[1]

Homer evidently recognises something uncanny about the Sirens, because, contrary to his usual practice, he says nothing about their parentage or origin. Hence there is much to be said for Miss Harrison's theory that they were originally a form of the Keres or death sprites, and that Homer "by the magic of his song lifted them once for all out of the region of mere bogeydom."[2] Accordingly, in later Greek art they are represented as winged sprites on tombs, probably originally placed there as a sort of charm to guard the dead from evil spirits, and afterwards regarded as tender mourners lamenting the untimely fate of youth or maiden snatched away in their bloom. Their successors are the angels on our sepulchral monuments, who waft the weary spirit to its rest.

In the story of Polyphemus, the Cyclops, we reach the cycle of the Baffled Giant. This famous myth would need a paper to itself; but as it has been considered by Lauer, Grimm, and Mr. McCulloch,[3] I shall note only a few points in the story. In the first place, it looks as if the Cyclops was really a disestablished or semi-forgotten deity. Pausanias, speaking of Corinth, says: "There is also an ancient sanctuary called the altar of the Cyclopes; and they sacrifice to the Cyclopes on it."[4] He tells us nothing more, and even the learning of Dr. Frazer has been unable to unearth any further account of this cult. The name of the Cyclops, Polyphemus, "the much sayer," has been compared with that of the Celtic Gwyd Gwydion, "son of saying," in allusion to his powers of soothsaying or vaticination.[5] He alone of the Cyclopes is called one-

[1] Rhys, *Hibbert Lectures*, 198.

[2] *Prolegomena*, 197 ff.; *Myths and Monuments*, 582 ff.

[3] See Merry-Riddell, *Odyssey*, i. 546 ff.; McCulloch, *Childhood of Fiction*, 279 ff.; Frazer, *Pausanias*, v. 343 ff.

[4] *Pausanias*, ii. 2, 2.

[5] Rhys, *Hibbert Lectures*, 280 f.

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eyed, a characteristic he shares with the smith-god of Japan,[1] and a host of other monsters—the Irish giant Balor, who had one eye in his forehead and another at the back of his skull, the former being never opened except on the field of battle, when it always took four men with hooks to raise the lid, and then his glance enfeebled a whole army of his enemies; the same tale is told of the monsters Kabandha and Vaisravana in the *Ramayana*.[2] In a tale from Syra the monster is half man, with only one eye, one hand, and one foot; Celtic legend tells of the Angling Giant, who had only one eye, and the ocean rose no higher than his knee; in the Irish tale of Diarmaid and Grainne, as in the Arthurian story of Peridun, the giant, like the Basque Tartaro, has only one eye in the centre of his forehead.[3]

The blinding of the monster with a red-hot poker need not detain us. It is thus that Popelusa, the Hungarian Cinderella, dealt with the one-eyed giant; the Basque hero with the Tartaro; and Bissat blinds the Tartar monster Depeghoz.[4] It is perhaps a reminiscence of the Homeric story that Sindibad in his Third Voyage, Oscar in the Highland, and Lug in the Celtic story in the same way deal with their monsters.[5]

As to the escape under the belly of the ram—in one of the Russian tales, the blacksmith who is enslaved by the witch puts on his pelisse inside-out, feigns himself to be a sheep, and passes out with the rest of the flock, as in one of the Highland variants the hero escapes by flaying

[1] Aston, *Nihongi*, i. 81 n.

[2] O'Donovan, *Four Masters*, i. 18; Joyce, *Social History*, i. 309; Hartland, *Legend of Perseus*, i. 15; Griffith, *Ramayan*, 311.

[3] MacInnes-Nutt, *Waifs and Strays*, 263; *Folk-lore*, vii. 223; Rhys, *Studies in the Arthurian Legend*, 92; *id. Hibbert Lectures*, 314; Borlase, *Dolmens of Ireland*, iii. 888; Webster, *Basque Legends*, 5.

[4] Miss Cox, *Cinderella*, 208, 489; Grimm, *Teutonic Mythology*, ii. 554; Webster, *Basque Legends*, 5.

[5] Burton, *Nights*, iv. 367; Campbell, *Popular Tales*, iii. 314; Rhys, *Hibbert Lectures*, 317.

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the Giant's dog and puts on its skin; the escape under the sheep's belly in the Basque version seems to be obviously a reminiscence of Homer's story.[1] In the Celtic *Voyage of Maildune* we have another account of a similar escape. The adventurers approach an island inhabited by gigantic blacksmiths, and one burly fellow rushes out with a piece of glowing iron in the tongs, and flings it after the curragh, which, however, it fortunately misses.[2] A similar tale is also told of St. Brendan. In some cases, as in the remarkable parallel from Yorkshire, in which Jack blinds the Giant, skins his dog, and throwing the hide over his shoulder runs out on all fours barking between the legs of the monster, it has been suggested that the tradition is independent of the *Odyssey*.[3] Others see in this and the very similar tale of Conall Cra Buidhe from Islay distinct evidence of borrowing from the Homeric original.[4] It is more probable that the Cyclops Saga is made of very ancient folk-tradition, and that later versions were shaped by the splendid imaginativeness of Homer's story.

The device by which Odysseus calls himself Outis or "Nobody" appears in the Highland tale of the Brollichan who is scalded by the woman. She gives her name as "Myself," and the goblin, when asked who scalded him, answers "Myself," the same idea forming the motif of the English story *My own Self* and the Basque *Fairy in the House*.[5]

[1] Gubernatis, *Zoological Mythology*, i. 408 n.; *Folk-lore Congress Report*, 325; Webster, *Basque Legends*, 5.

[2] Joyce, *Social History*, ii. 304.

[3] Henderson, *Folk-lore of the N. Counties*, 195.

[4] Campbell, *Popular Tales*, i. 105 ff.; Jacobs, *More English Fairy Tales*, 228; *id. Celtic Fairy Tales*, 247.

[5] Campbell, *Popular Tales*, i. Intro. 47; Jacobs, *More English Fairy Tales*, 221; Webster, *Basque Legends*, 55; Clouston, *Book of Noodles*, 194; cf. Cox, *Mythology of the Aryan Nations*, ii. 366; Burton, *Nights*, xi. 31; *Folk-lore*, vii. 154 f.

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The second cannibal-tale in the *Odyssey* is that of the Laestrygons.[1] Various theories have been suggested as to the position of this people. On the one hand it has been argued that the scene of the legend lies in Sicily, and that the curious statement of the poet—"where herdsman hails herdsman as he drives in his flock, and the other who drives forth answers the call; there might a sleepless man have earned a double wage, the one as neatherd, the other shepherding white flocks; so near are the outgoings of the night and day"—refers to the danger from gadflies which prevents the cattle from pasturing except after sundown, while the sheep, protected by their fleeces, could feed during the day. The reference to the smoke rising from the land[2] might, it has been thought, be based on an eruption of Etna. This view has been rightly rejected.[3] Another solution has been proposed by Dr. Verrall. "It seems more probable that 'Fargate of the Laestrygons' is, or originally was, a picture coloured, if not drawn, from the report of some terrified mariners, who, trading from lands of pasture and agriculture, saw for the first time some place, on the Euxine, maybe, where metal-work was practised on a large scale; a sort of Black Country, where 'the smoke went up from the land,' where the trolly, on paths of incredible facility, rolled down from the hills the wood for the furnaces, where shifts so extended the hours of labour that 'night and day met in one,' and where the visitor, roughly handled by the hard workmen and appalled by the signs of their skill and power, fled away to report that their figures were gigantic, and that they lived, like the Martians of Mr. Wells' romance, on the flesh of men."[4] He suggests that there is nothing inconsistent in this view with the possibility of a reference to the short summers of the

[1] *Od.* x. 50 ff. [2] *Od.* x. 99. [3] Merry-Riddell, *Odyssey*, x. 81.
[4] *Journal Hellenic Studies*, xviii. 7 f.

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North, of which a rumour would first reach the Greeks on the Euxine.

All the probabilities, however, point to the North as the scene of the story. The short nights and the volcanic outbursts suit the North of Europe, of which Homer seems to have gained some knowledge, if the island of Aeolus represents an iceberg, and if the Phaeacian legend was suggested by the Northern tale of the Ferrymen of the Dead. His account of the land of the Cimmerians seems to support this inference.[1] The communication between North Europe and the Mediterranean along the Amber Route must date from a very early period, and this traffic continued during the Bronze Age.[2]

It must be remembered that there are traditions of cannibalism in North Europe in early times, and some evidence in support of the belief that it prevailed there.[3] As a proof of this the condition of the bones found in the barrows has been adduced; but, as Dr. Windle remarks, this conclusion is not quite certain.[4] St. Jerome, whatever his evidence may be worth, testifies to cannibalism among the Celts, and the folk-lore tradition is abundant, as in the case of the Celtic fairies, the Russian Baba Yaga, the hags or ogresses of the Eskimo tribes, and even some versions of our own *Blue Beard* cycle,[5] which would have been sufficient to suggest the idea to the Homeric Greeks.

Of the Lotos-eaters we are told that whoever ate the honey-sweet fruit of the lotos had no more wish to bring tidings or to come back, but rather chose to abide with the lotos-eating men, ever feeding on the lotos and for-

[1] *Od.* xi. 14 ff.

[2] Ridgeway, *Folk-lore*, i. 82 ff.; Montelius, *Journal Anthropological Institute*, xxx. 89 ff.

[3] Borlase, *Dolmens of Ireland*, ii. 469. On the cannibalism of the Celtic fairies, see Rhys, *Celtic Folklore*, ii. 673.

[4] *Remains of the Prehistoric Age*, 138.

[5] McCulloch, *Childhood of Fiction*, 289 ff.

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getful of his return.[1] What the plant may have been to which Homer refers need not concern us here, for the Potion of Forgetfulness appears in the traditions of many races. One special form of it is the belief that those who eat the food of spirit-land, as in the case of Persephone and Kore, never return. A Maori tale ascribes much the same effect to the sweet potato, as the Sioux story does to the rice of the other world.[2] In the Norse legend, when Gorm went to the realm of Guthmundas, the king offered him his daughter in marriage. He was prescient enough to decline, but four of his men could not resist the temptation, and paid the penalty with loss of memory and enfeebled minds;[3] a situation reproduced with admirable power in Kingsley's *Westward Ho!* So Gudmund saps the chastity of the Danes: "The infection maddened them, distraught their wits, and blotted out their recollection." Thorkill, like Odysseus, tries to save his comrades, and gives them a horn smeared with fat as an antidote to the fascination.[4] With this we may compare the common belief in the miraculous lapse of time in fairyland.

Thus the tale of the Lotos-eaters is linked with the witcheries of Circe and Calypso. The one is usually taken to be a double of the other. In many respects the situation is the same; but there is one important difference. Calypso lives in a cave, Circe in a palace, the latter representing the fascination of a life of refined luxury, as contrasted with semi-savagery. Both are fair and lovely goddesses, dwelling in a remote isle, and attended by handmaidens; both are connected with gold and silver, and weave a mighty web as they sing; both are fair-haired awful goddesses of mortal speech; the

[1] *Od.* ix. 82 ff. [2] Tylor, *Primitive Culture*,[2] ii. 51 ff.

[3] Rydberg, *Teutonic Mythology*, 213.

[4] Elton-Powell, *Saxo*, 346 ff.; cf. Thorpe, *Northern Mythology*, i. 103, 216, ii. 91; Rhys, *Celtic Folk-lore*, i. 113.

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abode of both is surrounded by woods; both love the hero, who unwillingly responds to their passion; neither of them is permitted to retain him for ever; each solemnly swears not to injure him; each at dawn arrays herself in a great shining robe, light of woof and gracious, and casts about her waist a golden girdle; finally, both send him home with a favouring breeze.

But, be it cave or palace, the home of the witch is that land of mystery, that Castle of Indolence in which the witch queen of folk-lore enslaves the sons of men—the house of the Hindu Tārā Bāī, the star maiden, who can neither grow old nor die, and the witchery of whose lulling songs no mortal can resist; the Horselberg into which Venus entices Tannhauser; the Ercildoune where the fairy queen enthralls Thomas the Rimer. We find the same situation in the Arabic tale of Ahmed and Peri Banou, in the Latin legend of Numa and Egeria. We may, again, compare the Celtic tale of Maildune, detained with his comrades by the island queen. They try to escape in a curragh; but the queen flings a thread towards them, which Maildune catches, and it clings to his hand. Then she draws them back, and they are detained nine months longer, every attempt which they make to escape being defeated in the same way. At last they begin to suspect that Maildune is a party to the trick, and they get another man to seize the thread. When he catches it they cut off his hand, and, plying their oars, pass away, while the isle rings with the lamentations of the queen and her maidens.[1]

Circe, the witch queen, turns the voyagers into beasts. Traces of Animism, as we have seen, appear in the epics, and people who believed in horses which weep and talk, would have no difficulty in accepting such cases of transformation. A good instance of these transformations is that of Jauharah, who spits in the face of

[1] Joyce, *Social History*, ii. 531; *Old Celtic Romances*, 152.

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Badr Bāsim and turns him into a bird; or Queen Lāb: "Whoever entereth this city, being a young man like thyself, this miscreant witch taketh him, and he becometh a mule, or a horse, or an ass."[1] In one of the Russian tales the boy, by the enchantment of the witch, is turned into a kid, and in the Lorraine story of the *Fisherman's Son*, the witch strikes the hero with her wand, and turns into a tuft of grass himself, his horse, and his dog.[2] A parallel so remarkable to the tale of Circe occurs in the Buddhist Mahawanso that it is difficult not to suspect borrowing from the *Odyssey*. Here the Yakkhinī, an ogress, enthralls the comrades of Wijaya in a cave; he arms himself and goes to rescue them; she entices him to eat and drink, but he threatens her with his sword, and forces her to swear to cast no more spells; a feast follows, and he retires with her to a room which she causes to spring up at the foot of a tree.[3] In this and other seduction-tales of this class we seem to have an echo of the Matriarchate.

The myth of Scylla and Charybdis represents the cult of the whirlpool demon, a cruder variety of the tale of the Sirens. Scylla dwells in a cave turned towards Erebus; her voice is that of a new-born whelp; a dreadful monster is she; not even if a god met her would he behold her with gladness. She has twelve feet all dangling down, and six long necks, on each a hideous head, and therein three rows of teeth set thick and close, full of black death. She lies half concealed in her cave, and stretches out her arms to grope for dolphins or sea-dogs, or any other monstrous beast which deep-voiced Amphitrite feeds. Charybdis, again, under a great fig-tree in fullest leaf, sucks down

[1] Burton, *Nights*, vi. 77, 83.

[2] Gubernatis, *Zoological Mythology*, i. 209; Hartland, *Legend of Perseus*, i. 29.

[3] Tennent, *Ceylon*, i. 332 f.

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her dark water. Thrice a day she sucks it in, and thrice spouts it out in terrible wise. "Far be thou from thence when she sucks in her water, for not the Earth-shaker himself might then save thee from thy bane."[1] Charybdis is thus more the actual, demoniacal whirlpool, while Scylla is a type of the monstrous water-beasts that drag men beneath the water, rend and devour them.

Scylla is connected with the dog, but Homer gives no support to the fancies of Vergil or Milton, who represent her extremities as ending in dogs. In a legend of this kind told in one of the Northern Sagas, the travellers reach a darkness which the eyes can scarcely pierce, and are exposed to a maelstrom which threatens to drag them down to chaos. Finally, they come quite unexpectedly to an island surrounded with a wall of rock, like that of Aeolus, containing subterranean caves, where giants lie concealed. At the entrances of these dwellings are tubs and vessels of gold. The adventurers take with them as much of the treasure as they can carry, and hasten to their ships. But the giants in the form of monstrous dogs rush after them, and tear one of the Frisians to pieces while the others escape.[2]

Charybdis, again, lives under a tree, and this is the place where the Hindu whirlpool spirit lurks. Thus we read: "Thus Satyavarta said, 'O Brahman! this is a banyan tree; under it they say that there is a gigantic whirlpool, the mouth of the subterranean fire, and we must take care in passing this way to avoid the spot; for those who enter that whirlpool never return again.'" Saktideva clings to the tree, as we are told Odysseus did, "like a bat," when he was saved from Charybdis, or as Sindibad did when he landed on the monstrous fish.[3]

In the stories of Autolycus and Sisyphus we seem to

[1] *Od.* xii. 85 ff. [2] Rydberg, *Teutonic Mythology*, 218.
[3] *Od.* xii. 432; Tawney, *Katha*, i. 220 f.; Burton, *Nights*, iv. 348.

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have vague echoes of the cycle of the "Master Thief." In the *Iliad* Autolycus breaks into the well-builded house of Amyntor and steals his golden casque; while in the *Odyssey* we learn that he surpassed all men in knavery and skill in swearing, a gift conferred upon him by Hermes because he honoured him with an offering of the thighs of lambs and kids.[1] It was from Autolycus, his maternal grandfather, that Odysseus inherited his wiliness. In fact, his affiliation to the house of Laertes seems to be a later form of the tradition.[2] We may, perhaps, compare this robbery of the casque of Amyntor with that which Herodotus tells of Rhampsinitus and Pausanias of Trophonius and Agamedes, the Highland "Shifty Thief," or the Irish "Jack, the Cunning Thief."[3]

The other Homeric sharper is Sisyphus, if his name really means "the very wily one." He was, the poet tells us, the craftiest of men, and in calling him the son of Aiolos he has been supposed to imply that he belongs to the non-Hellenic area of the poems.[4] Homer does not tell us the nature of his crime. According to some he betrayed the designs of the gods; according to others he beguiled Persephone and made his escape from Hades; or, it is said, that he used to waylay travellers and slay them with a mighty stone. Another story tells that when Death came to carry him off he chained him; and Death being chained, no one died till Ares came and released Death. We have a parallel to this in the well-known tale of the innkeeper who shut up Death in a bottle.[5] Sisyphus may thus

[1] *Il.* x. 267 [iv.]; *Od.* xix. 394 f. [2] *Od.* xi. 85, xix. 395.

[3] *Herod.* ii. 121; *Pausanias*, ix. 37, 3; Campbell, *Popular Tales*, i. 330 ff; Jacobs, *Celtic Folk Tales*, 224; Grimm, *Household Tales*, i. 431; Knowles, *Folk Tales of Kashmir*, 110, 338.

[4] *Il.* vi. 153 [ii. A].

[5] Crane, *Italian Popular Tales*, 215 ff.; Grimm, *Teutonic Mythology*, ii. 854.

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be compared with Gambling Hansel in the German tale, with Billy Dawson in the Irish story of the *Three Wishes*, and with Conan in the Finn Saga, who harries hell.[1]

In the stories of Sisyphus and Tantalus, it is specially to be noted that their punishment is quite inconsistent with the Homeric tradition of the underworld, in which there is no trace of retribution after death. The Homeric religion, says Miss Harrison,[2] "was too easy-going, too essentially aristocratic, to provide an eternity even of torture for the religious figures it degraded and despised. Enough for it if they were carelessly banished to their own proper kingdom, the underworld." Hence these tales are probably late additions to the *Nekuia*, and there is much to be said for the suggestion that Sisyphus is a disestablished sun-god, banished to the nether world, which, like the sun, he visits daily only to rise again with the dawn. It may be remembered in this connexion that Helios himself threatens to go down and shine among the dead if Zeus will not avenge his wrongs.[3] This, then, is one of the few Homeric puzzles which may be solved by the methods of the mythological school of interpreters. The ball which he rolls up the slope may represent the sun's course in the heavens, which we know was in other mythologies pictured in the same way.[4]

It is much more difficult to grasp the idea which lies behind the myth of Tantalus. It is almost certain that it is a late addition to the *Nekuia*, because Homer uses a comparatively modern version of the story. The archaic tale told that Tantalus suffered not in hell, but in heaven, where he was admitted to the table of the gods. Zeus promised to grant him his heart's desire, and he willed

[1] Grimm, *Household Tales*, i. 322 ff.; Campbell, *The Fians*, 73; Jacobs, *Celtic Folk Tales*, 266 f.; Frazer, *Pausanias*, ii. 33.

[2] *Prolegomena*, 613.

[3] *Od.* xii. 382.

[4] Cox, *Introduction*, 7 ff.; Rhys, *Hibbert Lectures*, 453.

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to live for ever like the gods. Zeus gave him the boon of immortality, but he hung a great stone over him, which, like the sword of Damocles, prevented him from enjoying the banquet spread before him.[1] In the Homeric version of the story, as in the case of Sisyphus, the poet does not describe the sin for which he was condemned to grievous torment, unable to drink the water or touch the fruits which seemed to be within his grasp until the wind tossed them to the clouds.[2] The older story possibly points to a clash of rival cults, and Tantalus may be a degraded sun-god, striving to grasp the waters which dry up before the splendour of his rays. For his punishment we may perhaps compare the American famine-giant, who hangs from the lodge-pole with his head just touching the ground;[3] or more closely the Norse myth of the Jutlander who broke the water-jug of King Cnut: "He met with his reward. He became mad, and suffered from burning thirst, and one day having laid himself down by a spring to draw up water, he slipt halfway down into the water, and remained hanging by his legs, though without touching it, and so died."[4] The same fate is reserved in the Buddhist hell for those who are miserly, covetous, uncharitable, or gluttonous.[5]

Another of these broken-down sun myths probably appears in the tale of the Planktai or Wandering Rocks. "By this way even winged things may never pass, not even the cowering doves that bear ambrosia to Father Zeus; but the sheer rock evermore takes one of these away, and the Father sends another to make up the tale."[6] The story has been explained in various ways—as a tradition of icebergs seen by mariners in the northern seas; by the actual appearance of some islands in the

[1] Frazer, *Pausanias*, v. 392.
[2] *Od.* xi. 582 f.
[3] Schoolcraft, *Notes on the Iroquois*, 154.
[4] Thorpe, *Northern Mythology*, ii. 226.
[5] Waddell, *Buddhism of Tibet*, 96 f.
[6] *Od.* xii. 61 ff.

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Bosporus, parts of which are occasionally submerged in stormy weather, or which seem to meet and separate again as a ship passes between them.[1] On the other hand, the sun is supposed by many races to pass through two rocks always opening and shutting, and by this route the spirit has to pass to gain its rest.[2] Among the Egyptians this fancy of the road of the soul was very fully developed, and they had a myth which closely resembles that of Homer. Every year, they said, all the herons assemble at the mountain now called Gebel-et-ter. One after another they plunge their beaks into the cleft of the hill until it closes on one of them; and then forthwith all the others fly away. But the bird that has been caught struggles until it dies, and there its body lies till it has fallen into dust, an obvious reminiscence of the mountain cleft at Abydus, whereby the souls must pass in the form of human-headed birds in order to reach the other world.[3] In a Russian tale the hero is sent to find the Water of Life from between two mountains which fly apart for three minutes every day. His horse's hind legs are caught by the rocks, but the water revives him; in another tale of the same kind the hare passing through rocks like these loses her tail, and since then hares have no tails to speak of.[4] Of rocks that close and open at a word, as in the tale of *Ali Baba and the Forty Thieves*, the instances in folklore are legion.[5]

Of much the same class is the myth of the Floating Island in which Aeolus dwelt.[6] The idea was familiar

[1] See Crantz, *History of Greenland*, i. 24 f.

[2] Tylor, *Primitive Culture*,[2] i. 347 ff.; cf. Gill, *Myths and Songs of the S. Pacific*, quoted by Monro, *Odyssey*, ii. 293.

[3] Maspero, *Life in Ancient Egypt*, 141; *Dawn of Civilisation*, 10 n.

[4] McCulloch, *Childhood of Fiction*, 59; Miss Cox, *Introduction*, 268.

[5] Miss Cox, *Cinderella*, 499 f.; Grimm, *Teutonic Mythology*, ii. 971 f.; *id. Household Tales*, ii. 439; Rhys, *Celtic Folk-lore* i. 254.

[6] *Od.* x. 3.

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to the Greeks in the case of Delos, but even the credulity of Herodotus hesitated at the account of the floating island of Chemmis.[1] Some have supposed that the floating island of Aeolus was an iceberg; but in view of the wide provenance of the legend this seems inadequate. We have the story in the case of Disco Island, which two Eskimos towed with the hair of a little child, chanting a magical lay, and anchored it where it now stands.[2] The Japanese tell the same tale of Onogoro; and in the Celtic story Balor directs his men to fix a cable round the isle of Erinn and sail with it home out of the reach of the De Danaan, as Brian draws the sunken isle of Fiucarn out of the depths of the sea.[3]

Aeolus is the wizard who has the winds in his keeping. Laamao-mao is the Hawaian Aeolus, from whose calabash winds come at his bidding.[4] Oddi, the Danish admiral, could raise a storm against his enemies, and Hraesvelg was the storm-giant of Scandinavia, who could shake the winds out of his bag.[5] In Irish tradition the Druids of the De Danaan can raise a wind which blows a fleet to sea; the wind prophets of Samoa and the Solomon Islands can bring wind and rain, and to this day women in Lerwick earn their living by selling winds to sailors.[6]

The tale of the Phaeacians is of peculiar interest. Some have seen in it a prototype of "a long series of imaginings, which with various degrees of bitterness or of gentle irony have reflected some features or some tendencies of contemporary life, or have embodied a contemporary

[1] *Od.* ii. 156. [2] Rink, *Tales and Traditions*, 464.

[3] Joyce, *Old Celtic Romances*, 41, 87; Rhys, *Celtic Folk-lore*, i. 90.

[4] Fornander, *An Account of the Polynesian Race*, ii. 53.

[5] Thorpe, *Northern Mythology*, i. 215, 218, ii. 193, iii. 23; *Saxo*, ed. Elton-Powell, 156; Grimm, *Teutonic Mythology*, ii. 640, iii. 1057.

[6] O'Curry, *Manners and Customs*, ii. 189; Guppy, *Solomon Islands*, 55; Turner, *Samoa*, 320, 462; Rogers, *Social Life in Scotland*, iii. 220; cf. Frazer, *Golden Bough*,[2] i. 119 ff.

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ideal, such as More's *Utopia*, Swift's *Laputa*, or Johnson's *Rasselas*. All grosser elements are purged away; humanity appears in the most engaging aspect; and yet in the complacency of this island folk, in their imagined security, their pride of ships, their boast of nearness to the gods, it seems allowable to trace some good-humoured persiflage of the poet's own neighbours, whom, to avoid offending them, he has purposely located on a distant and imaginary shore."[1] In short, he is supposed to have placed at Corcyra, which can in no wise be compared with it, the cultured, luxurious people of the Ionian coast. If the tale has a basis of fact, it may be a reminiscence of the Minoan civilisation. At the same time, it is clear that the Phaeacians are in the land of faery. Gerland long ago compared the Phaeacian episode with the tale of Saktideva in Somadeva's collection.[2] He, like Odysseus, is saved from a whirlpool by clinging to the tree which overhangs it; he is carried to the Golden City, and entertained by the Vidhyādharī or fairy queen, who is destined to wed a mortal. But as in the beautiful account of Nausikaa, her lover deserts her and returns to marry his old love.[3]

An attempt, again, has been made to compare this ideal Phaeacian world with the Northern legend of the Ferrymen of Death, who, as Procopius tells us, convey the souls of the departed to the Isle of Brittia.[4] But this gloomy tale is ill suited to the Phaeacians, who live an easy, joyous life, devoid of care, in no sense akin to the gloomy denizens of the lower world. Their ships are the magic vessels of which there are many examples in legend—the enchanted ship of the Highland tale, which can sail on sea or land; Gonachry, the "heart-wounder," which bears the hero in search of the

[1] Campbell, *Religion in Greek Literature*, 88.

[2] Monro, *Odyssey*, ii. 293. [3] Tawney, *Katha*, i. 194 ff.

[4] Rhys, *Celtic Folk-lore*, ii. 439 f.

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White Swan of the Smooth Neck, whom he loves; the magic bone on which Oller, the mighty Norse wizard, sails across the deep; Odinn's bark, Skidbladner, which can be folded up as a napkin, and when her sails are set a favouring breeze arising wafts her to whatever shore the helmsman wills.[1] So the Edda tells of the ship, Naglfar, which is to be built of the parings of dead men's nails, and hence they held it a sacred duty to cut the nails of the corpse, because both men and gods dread the coming of this awful bark.[2] In short, these magical conveyances, like the carpet of Solomon, the wooden horse of the *Arabian Nights*, the flying image of the bird Garuda in Hindu tradition, are common to the folk-lore of the whole world, and the origin of many of them may be traced to the magic ships which early fancy saw in the racing clouds or the hailstorm drifting across the sky.

The Saga of the Wooden Horse, in which the warriors are concealed, appears only in the *Odyssey*,[3] and forms part of a wide cycle of tradition. Perhaps the earliest form of the tale is to be found in the Egyptian story of the *Taking of Joppa*, and the Arab plan for the capture of Edessa, which was framed on similar lines, is said to have failed owing to the suspicions of the Governor of the city.[4] The best modern instance is that of Ali Baba, where the robber captain and his comrades conceal themselves in oil jars, and are detected by the wit of the slave girl, Morgiana.[5] In a variant from Cyprus the black men are concealed by the ogre

[1] Campbell, *Popular Tales*, i. 257: Macdougall-Nutt, *Folk and Hero Tales*, 289; MacInnes-Nutt, *Waifs and Strays*, 449; *Saxo*, ed. Elton-Powell, 99; Rydberg, *Teutonic Mythology*, 24; Mallet, *Northern Antiquities*, 435.

[2] Grimm, *Teutonic Mythology*, ii. 814; Rydberg, *op. cit.* 379; Mallet, *op. cit.* 452.

[3] *Od.* iv. 271 f.; viii. 502 ff.; xi. 523 ff.

[4] Petrie, *Egyptian Tales*, ii. 1 ff.

[5] Burton, *Nights*, x. 209 ff.

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in bales, and in Sicily Ohime, the ogre, hides in a hollow statue of silver which he causes to be introduced into the room of the heroine.[1] Besides this class of story, which may be called the "Robber Chief" type, there are two others, one of which Shakespeare uses in *Cymbeline*, derived from Boccaccio, where the traitor lover conceals himself in the lady's chamber, and notes a mark on her breast whereby he deludes her husband into suspecting her honour.[2] The other type of the story is even more widely spread, and may be called the "Princess of Balkh," which belongs to the "Bride Wager" group, in which the youngest of the brothers finds the princess by entering her palace concealed in a lion of gold and silver, which appears in the Sicilian version in the shape of the "Musical Eagle."[3] Of these types there are numerous variants, as in the Magyar tale of the hero who enters the palace concealed in a silver horse, or in the Hindu story of the "King of Vatsa," who is attacked by warriors hidden in an artificial elephant.[4] In the Celtic tale, Brandruff conceals his warriors covered over with provisions in great hampers laden on oxen, and these he drives into the camp of the King of Ireland, whom he overcomes.[5] Even at the present day the capture of many famous Hindu forts is said to have been effected by introducing warriors in female guise concealed in litters.[6] In countries where women are secluded this device may often have

[1] *Folk-lore Record*, iii. pt. ii. 185 f.; *Folk-lore Journal*, iii. 206 ff.

[2] *Decameron*, Day ii. Tale 9; Hazlitt, *Shakespeare's Library*, i. pt. ii. 179.

[3] *Punjab Notes and Queries*, iv. 48: Pitrè, *Biblioteca*, v. 307.

[4] Jones-Kropf, *Magyar Folk Tales*, 139 f.; Geldart, *Folk-lore of Modern Greece*, 98; Tawney, *Katha*, i. 72.

[5] Joyce, *Social History*, i. 141.

[6] Tod, *Annals of Rajasthan*, i. 252, 665; *Journal Asiatic Society of Bengal*, lxii. 13.

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been practised with success, and the whole cycle may be based on some historical incidents.

Closely connected with this Saga is that of the "Disguised Deserter," who maims himself, as Odysseus did, and makes his way into the enemy's camp.[1] This also may be of historical origin. Herodotus tells the same tale of the Zopyrus, who feigned himself to be a deserter from the Persian army, and enabled Darius to capture Babylon; of Peisistratus, who by a similar device secured a bodyguard and became tyrant of Athens; the same plan was repeated to complete the ruin of the army of the Emperor Julian.[2] We have a variant of these disguise stories in the return of Odysseus as a beggar, an incident which is constantly reproduced in the later folk-tales.[3]

I must bring this paper to a close with the final tragedy which ends the story of the siege of Troy. I have been able to discuss only a small portion of the folk-lore and archaic beliefs which are embedded in the epics. The result, I venture to think, is only to increase our admiration of the great writer who has wedded these incidents to the noblest verse. We honour him not only as the first of European folk-lorists, but as the first and noblest writer who devoted his genius to the record of beliefs and traditions which it is the task of this Society to collect and interpret.

W. CROOKE.

[1] *Od.* iv. 244 ff.

[2] *Herod.* iii. 154, i. 59; Gibbon, *Decline and Fall*, iii. 206; Frazer, *Pausanias*, iii. 413.

[3] Grimm, *Household Tales*, i. 406.

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COLLECTANEA.

"The Bitter Withy" Ballad.

Professor Child's magnificent collection of *The English and Scottish Popular Ballads* deals, as all ballad-students must be aware, with 305 separate items; and since the completion of his exhaustive work that number has been regarded as including every piece of traditional popular narrative, complete or fragmentary, that could be regarded as a ballad in the strict sense of the term.[1] But in view of the fact that a ballad or carol variously known as *The Bitter Withy*, *The Withies*, or *The Sally Twigs*, printed by me in 1905 for the first time, has recently been accepted as genuine by one of Child's most distinguished pupils,[2] it may now be considered, I think, that the 305 must be increased by one.

Quite recently, another American scholar[3] has investigated the claim of *The Bitter Withy* to consideration as a traditional ballad, and finds it genuine; Professor Gerould, moreover, traces the story to its sources with great elaboration. With the hall-mark of Professor Gummere's approval, therefore, and with Professor Gerould's valuable and erudite exegesis, *The Bitter Withy* takes its place on the roll of honour; but seeing that the former had but one text on which to adjudicate, and the latter three and a fragment, I am glad to be able now to increase the number of variants.

[1] Except, of course, variants of Child's texts, which are discovered from time to time both in print and in tradition.

[2] Prof. F. B. Gummere, *The Popular Ballad* (1907), 227-9.

[3] Prof. G. H. Gerould, in *Publications of the Modern Language Association of America*, xxiii. 1 (pp. 141-167).

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It will be convenient in the first place to give a list of the texts known to me, distinguishing each in the style adopted by Child. Prof. Gerould in his study of the ballad has used the Roman numerals I. to IV., but I think it best to continue Child's method of capital and lower-case letters, leaving figures for the verses and lines.

Texts of "The Bitter Withy."

A. (=Gerould I.). *The Withies.* Taken down verbatim as sung by an old Herefordshire man of about seventy in 1888, as learnt from his grandmother, and communicated in a letter, Dec. 31, 1888, by Mr. Henry Ellershaw, Jun., of Rotherham, to Mr. A. H. Bullen (shortly after the publication of the latter's *Songs and Carols*). Printed by F. Sidgwick in *Notes and Queries*, 10th Ser., iv. 84 (1905); reprinted thence in *More Ancient Carols* (Shakespeare Head Press Booklets, No. V., 1906), in the *Journal of the Folk-Song Society*, ii. 300 (1906), by Gummere, *The Popular Ballad*, 228 (1907), and by Gerould, *Publications Mod. Lang. Assoc. of Amer.*, 142 (1908). Nine verses=36 lines.

B. (=Gerould II.). A fragment contributed by C. F. S. to *Notes and Queries*, 4th Ser., i. 53 (1868), with a request for the complete form. First and last verses (with prose description of the remainder)=8 lines of verse.

C. (=Gerould III.). *Our Saviour Tarried Out.* Communicated by Dr. R. Vaughan-Williams,[1] as noted in 1905 from the singing of Mr. Hunt, a native of Sussex (where he learnt it), at Wimbledon, to the *Journal of the Folk-Song Society*, ii. 205, with tune. Eight verses=32 lines.

D. (=Gerould IV.). *The Sally Twigs, or The Bitter Withy.* Noted in 1904 by Mrs. Leather in Herefordshire. The last three verses communicated by her to the *Journ. F.-S. Soc.*, ii. 302, incorporated in Miss Broadwood's note on texts A and C. The whole version first printed by Gerould. Seven verses (with prose description of one forgotten verse) =28 lines.

Before proceeding, the correspondence of the verses in the above four texts may conveniently be noted:

B first = A 1; B last = A 9.

C 1, 2 = A 1, 2; C 3, 4 = A 3; C 5 = A 6; C 7, 8 = A 8, 9.

D 1, 2 = A 1, 2; (next is forgotten); D 3-5 = A 4-6; D 6, 7 = A 8, 9.

[1] Prof. Gerould is wrong in attributing the recording of the words to Miss Broadwood, who tells me that Dr. Vaughan-Williams noted them. She however wrote the notes in the *Journal*, ii. 300-4, incorporating the results of contributions from various members of the Folk-Song Society.

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I may also mention at this point that upon the publication of A in *Notes and Queries* as above, I received a letter from Mr. Hubert Smith of Leamington, informing me that he had taken down "some years since" a version of *The Bitter Withy* from a fisherman, who learnt it from his grandmother; she lived in Corvedale, Shropshire, but probably learnt the carol in Herefordshire.

I should also mention here another text, referred to by Prof. Gerould in a footnote (p. 144). This was sent me in a private letter from Stratford-on-Avon, as copied from tradition at Bidford, a village near Stratford. As it was only roughly noted, I applied for a full and correct copy, but this has not yet arrived. The draft corresponds closely to the known Herefordshire versions.

I have lately obtained several new texts as follows. On Dec. 21, 1907, the *Hereford Times* printed a letter of mine asking for versions of the carol. I chose Herefordshire, as it will be seen that A and D (and perhaps Mr. Smith's version) came from that county. I gave only a *prose* narration of the story, and the usual instructions for securing faithful record; the result was most gratifying. Within a week or two I received fifteen communications, including ten texts. Six of these are clearly the normal form of the modern Hereford "Bitter Withy," and closely resemble A. The other four show confusion with the similar (but, I think, separate) carol of *The Holy Well*; one of these four must be ruled out, as it is obviously not genuine—it begins,

> "The dew had fallen one lovely morn,
> And bright came on the day."

I proceed to give particulars of these E texts.

E. *Six normal "Bitter Withy" Texts, recorded* 1907-8.

a. Written down by G. J. Brimfield, Winforton; Dec. 23, 1907; learnt from his grandfather thirty years ago: "I have the same tune in my head as he used to sing. I never saw it in print."

b. Written down by W. Holder, Withington; Dec. 23, 1907; "being 62 years of age, at the age of 10 I learnt this carol from my mother" in Herefordshire; "I can sing the carol in the old tune."

c. Written down by Pattie Leaper, Grafton; "my brother sent me this copy from Gloucestershire, where the carol is still sung, also the wassail

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bowl carried round on old Xmas Eve. You will see the word *tender* (8^2) was omitted, but I remember quite well it was in the carol."—Jan. 15, 1908.

d. Written down by James Layton, King's Pyon, Weobley; Jan. 8, 1908; he also had the tune noted by the local organist. "It has always gone, too, about this part."

e. Written down by Arthur James Brookes, Withington, from the singing of his father Charles Brookes, aged 75; Dec. 26, 1907; "he used to sing it as a lad; he learnt it about 60 years ago; I am sending the exact words he tells me whether correct or not."

f. Written down by James Hill, King's Thorne; Dec. 23, 1907; "I have wrote it out as I had it wrote out for me about 25 years ago. . . . The last two lines of the verse to be sung over the second time."

All these were entitled *The Bitter Withy* except *d*, *The Bitter Withies.*

The confusion with the carol of *The Holy Well* is due to the fact that both this and *The Bitter Withy* begin with two similar verses. For the present purpose I shall only say that I regard any version of *The Bitter Withy*[1] which mentions the "Holy Well" as contaminated by the other carol.[2] The three genuine mixed texts I call:

x. Written down by Richard Innes, Hentland, near Ross; Dec. 23, 1907; "age 55 years, learnt when a boy by my mother, her age is now in her 97 or 98 year, and she learnt it when she was a girl."

y. Written down by S. Brooks from the singing of his father James Brooks, aged 55, Swainshill; Dec. 24, 1907. Mr. Brooks learnt it in Herefordshire when he was young.

z. Written down by Jessie Preece, Withington, from the singing of her mother; Dec. 25, 1907; "my mother learned it about 40 years ago; it was all the go then at Cowarne, Herefordshire. . . . We were singing it at home last week."

Taking Sandys' text (*Christmas Carols*, 149) of *The Holy Well* as standard, I allot the verses in these three texts thus:

x. 1, 2 belong to both; 3, 4 to *H.W.*; 5-10 to *B.W.*
y. 1, 2 belong to both; 3-5 to *H.W.*; 6 to *B.W.*; 7 (first four lines) to *H.W.*; 7 (last four lines)-11 to *B.W.* [6 has six lines, 7 has eight.]
z. 1, 2 belong to both; 3 to *H.W.*; 4-9 to *B.W.*

[1] Except **E** $d3^3$, where it seems to be quite accidental.

[2] When I first printed *The Bitter Withy* in *Notes and Queries*, I mentioned that "the first part of the story is well-known in the carol commonly called 'The Holy Well.'" Miss Broadwood in her notes in *F.S.S. Journal*, ii. 303, prints as a *B.W.* variant a version of *H.W.* from Howitt's *Rural*

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I must also note here that one *H.W.* phrase—

> "He said, God bless you every one,
> And your bodies Christ save and see"[1]

—has crept into certain of the **E** texts of *B.W.*: $b\,4^{1,2}$; $d\,4^{1,2}$; $e\,3^{4}$; and $f\,3^{2}$.

I now give text **E** *a* with collations.

E TEXT.

(*a*)

THE BITTER WITHY.

1. As it fell out one high holiday
   When drops of rain did fall, did fall,
   Our Saviour begged leave of his Mother Mary
   If he should go play at ball.

2. "Go play at ball, my own dear Son,
   It's time that you were going or gone;
   But don't you let me hear of any complaint
   To-night when you come home."

3. So it's up ling call and down ling call
   Our Saviour he did whoop and call,
   Untill he met with three jolly jordans,
   And he asked them to play at ball.

4. They said they were lords and ladies' sons
   Born in power all in all—
   "And you are but a poor maiden's child,
   Born in an oxen's stall."

5. "If I am but a poor maiden's child
   Born in an oxen's stall,
   I will let you know at the very latter end
   That I am above you all."

Life in England (1837). Prof. Gerould appears to regard the *Holy Well* as a debased version of *The Bitter Withy* (paper cited above, 164).

[1] A phrase perfectly familiar, of course, to students of traditional and early poetry, but easily corrupted through misunderstanding.

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6. So our Saviour built a bridge with the beams of the sun
And over the sea, the sea went he,
And after did follow the three jolly jordans,
And they were all drowned three.

7. So it's up ling call and down ling call,
Their mothers they did whoop and call,
Saying, "Mary mild, call home your child,
For ours are drowned all."

8. Then Mary mild she called home her child
And laid him across her tender knee,
And with the handfull of bitter withy
She gave him the slashes three.

9. "Oh the withy, the withy, the bitter withy,
That has caused me to ache and to smart,
Oh the withy shall be the very first tree
That shall perish and die at the heart."

Collation.

a. 1^2 droops. 2^4 comes. 7^2 There.

b. *a* 1-3 *are combined into two irregular six-lined stanzas:*

b 1. Our Saviour asked leave of his mother Mary
If he should go to play at ball.
"To play at ball, my own dear son
It is time you was gone and coming home,
But pray do not let me hear of your ill-doings
At night when you do come home."

b 2. It is up leencorn and down leencorn
Our saviour he did run, did run,
Untill he met with three jolly jerdins
And asked them all three:
"Now which of you all three jolly jerdins
Will play at ball with me?"

b 3. "Oh we are lords and ladies' sons
And born," etc.

From this point b 3 *corresponds to a* 4, *and so on:*

b 4= "You are safe, you are safe, you are safe," said he,
"You are safe, you are safe, I plainly do see,
For it is at the latter end I will make it appear," etc.

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$b6^2$ they did hoot and hollow.
$b6^3$ Mary, Mary mild.
$b7^{2,4}$ And she with her hand full of those cold, cold bitter withies,
She gave him the lashes three.
$b8^1$ "Oh you cold, you cold, O you cold bitter withy.'

c. 2^4 At night.
3^1 Then up lane con and down lane con.
4^2 Born in our bowers and hall.
$5^{1,3}$ If you are lords and ladies' sons
Born in your bowers and hall,
I will make it appear, etc.
7^1 *as* 3^1.
8^4 lashes.

d. 1^2 The season when the leaves do fall.
2^2 you were gone if you are going.
2^4 you do return.
3^1 up lane corn and down lane corn.
$3^{2,4}$ It was at the Holy Well hard by the Willow Tree
That he met with the jolly jerdins three.
$d4=$ God bless you all both great and small,
Your bodies I plainly see;
If you will let me play with you
Then you shall play with me.

d 5 *corresponds to a* 4, *and so on:*

$d5^2$ bowers of our own.
$d8^1=3^1$.

e. 2^2 hear of your ill-doings.
3^1 up lincal, down lincal.
3^4 Saying your soul is safe I see.
4^2 And you are a poor messiah son.
5^4 I am an angel above you all.
7 Mary mild call back your child
For mine are drowned all three,
And with a handful of withy twigs
Give it lashes three.
9^2 That caused me to smart.

f. 1^1 As he fell out.
1^2 Small rain from the skies did fall.
2^2 *as in e.*
$3^{1,2}$ Well meet, well meet, you three great dons,
Your bodies are safe you see.
4^2 And born in all in all.
4^4 in an old ox stall.
5^2 *as* 4^2

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5^4 *as in e.*
7^1 Oh it was up in call, it was down in call.
8^1 Oh then Mary picked a handfull of withy.

Collation of important variations in the B.W. *verses of texts* x, y, z.

x. 7^3 these three jolly jordens [*called in* 3^3 three of the finest children].
8^1 Then up a lane call and down lane call.
y. 8^2 (=$a6^2$) And over the river Jordon went he.
8^3 the three jordons [*called in* $3^{3,4}$ *and* $4^{3,4}$ three as nice children As ever a tongue could tell].
9^1 (=$a7^1$) Then up they called and down they called.
z. 6^3 The three jolly jerdins followed him.
7^1 So it was up in lee in corn and down lee in corn.

So much for the Herefordshire versions. When I received the Bidford draft mentioned above (see p. 192), it occurred to me that application to other country newspapers might produce other versions. I wrote a letter, similar to the one printed by the *Hereford Times*, which appeared in the *Evesham Journal*, Feb. 29, 1908. In reply to this there appeared one new verse text and one very curious version printed (as it was written) in prose. I call these:

E *g.* Obtained by Mr. and Mrs. George Gibbs, of Bengeworth; "a version as sung at Evesham more than forty years ago." Printed in the *Evesham Journal*, Ap. 4, 1908.

1. As it fell out on a bright holiday,
Small hail from the sky did fall.
Our Saviour asked His mother dear,
If he may go and play at ball.

2. "At ball! At ball! my own dear Son!
It is time that you were gone,
And don't let me hear of any doings
At night when you come home."

3. So up Lincull and down Lincull,
Our sweetest Saviour ran,
And there he met three rich young lords:
"Good morning to you all!"

4. "Good morn! Good morn! Good morn!" said they.
"Good morning!" then said He.
"Which of you three rich young men
Will play at ball with me?"

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5. "We are all lords and ladies' sons,
Born in our bower and hall;
And Thou art nothing but a poor maid's child,
Born in an ox's stall."

6. "If you are all lords and ladies' sons,
Born in your bower and hall,
I will make you believe in your latter end,
I'm an angel above you all."

7. So he made him a bridge with the beams of the sun,
And o'er the water crossed he;
These rich young lords followed after Him,
And drowned they were, all three.

8. Then up Lincull, and down Lincull,
These young lords' mothers ran,
Saying, "Mary mild fetch home your child,
For ours he has drowned all."

9. So Mary mild fetched home her child,
And laid him across her knee;
With a handful of green withy twigs
She gave him slashes three.

10. "Oh! withy, Oh! withy, Oh! bitter withy,
Thou has caused me to smart,
And the withy shall be the very first tree
That shall perish at the heart."

E *h*. A version sent by Mrs. H. Collins, Broadway, Worcestershire. Printed, exactly as sent, in the *Evesham Journal*, Ap. 11, 1908.

THE BITTER WITHY.

Our Saviour asked of his dear mother if he could go and play. He saw two little Jardene sons playing at ball. He asked if he could play at ball with them. At ball with you? How could we play at ball with you? We're two little Jardene sons born in our bowry hall. You're nothing but a poor maid's son born in an ox's stall. If you're two little Jardene sons born in a bowry hall, and I'm nothing but a poor maid's son born in an ox's stall, I'm an angel above you all. He built him a bridge with the beams of the sun, and across the water did go; two little Jardenes tried to do the same, and drowned they were both. O Mary mild fetch home your child, for drowned ours are both. Then Mary mild fetched home her child and laid him across her knee, with a bunch of green withy twigs she gave him lashes three. O Mother, Mother, this bitter withy makes my back to smart. Every withy tree that I come to shall perish at the heart.

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Enough has now been recorded to show that the legend of *The Bitter Withy* still survives amongst us, chiefly, it seems, in the south-west midland counties of Herefordshire, Worcestershire, and Warwickshire; but as text **C** comes from Sussex (and, while I write, I hear of a Lancashire version which I hope to obtain soon), it is not confined to those counties.

Prof. Gerould's scholarly investigation of the origin of the story-radical speaks for itself. There remain two curiosities of language, and one of superstition, on which I wish to make a few notes.

A 3[1] *upling scorn and downling scorn.* [repeated 7[1].]
E*a* 3[1] *up ling call and down ling call.* [repeated 7[1].]

It had occurred to me that this might be a corruption of "up Linkum and down Linkum" before the Evesham text **E***g* came in. "Linkum" is a stock ballad-locality (see Child's *Ballads*, v. 354, Glossary and References). Miss Broadwood suggests in a letter to me that possibly the phrase is a corruption of "up-linking and down-linking" or "up linked 'un and down linked 'un"; *linking* being a dialect word for *running*.[1]

A 3[2] *jerdins*: and the other variants *jordans*, *jordens*, *jordons*, *jorrans*, *great dons*, *Jardene sons*, etc.

Not explained. At first I thought the *jerdins* of **A** might be an error for *virgins* of **B**; but Prof. Gerould disposes of this suggestion. Miss Broadwood first suggested a corruption from *children*, and recently wrote to me that "Jew Don's Sons may be the original of 'jerdins,' etc."

A 9, etc.

Both Prof. Gummere and Prof. Gerould appear to regard the cursing of the withy in the last stanza as an addition, an "afterthought and a tag." Doubtless it is possible that the aetiological tendency of the folk might lead them to round off the legend by attaching it to a prevalent superstition; for there certainly is a popular belief in Herefordshire that the withy is unlucky. Mrs. Leather, of Weobley, has recorded that the county-folk say that a growing person or animal will cease to grow if struck with a

[1] ["Up linking and down linking" in many northern English dialects would mean, "going up and down arm in arm." See the *English Dialect Dict.*, *s.v.* Link.—Ed.]

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"sally-twig." Mr. R. Ll. George, of Kingsland, Herefordshire, writes to me: "None of the old breed of Herefordshire people would use a withy (or sally) stick to beat an animal or child; and, if asked why, they would tell you that it was unlucky, because Christ was beaten with one by His mother."

FRANK SIDGWICK.

NOTES ON SOME FLEMISH AMULETS AND BELIEFS.

(*Read at Meeting, 15th April*, 1908.)

THE following notes, collected during a residence of several months, are confined almost entirely to the district lying along the coast of Flanders, and extending a few miles to the east of Ostend. The majority of the beliefs described are however probably to be found in some form in most Belgian villages, while some remain in the larger cities as well, more particularly the beliefs concerning the medals which are worn. By far the greater part of the amulets described are, it will be noted, religious in origin; such are sometimes amuletic in their original intention, sometimes not.

Although most of the information now to be given was gathered directly from persons who themselves employed and believed in the efficacy of the remedies described by them, part has been obtained at second-hand from people knowing of, or making inquiries concerning, customs of which they themselves had no need. For example, the keepers of taverns and stables to which the peasant farmers resorted, sought information on points on which, largely because of my ignorance of the Flemish dialect used by the lower classes, I could not satisfy myself directly; again, some of the fisherfolk's customs were described to me by a boat-builder. The ignorance referred to has, although French is spoken by almost everyone above the peasant class, unfortunately prevented me from coming into the fullest contact with the people amongst whom the old beliefs are most likely to be found. My informants have chiefly been peasants, teamsters, keepers of stables or of taverns frequented by the

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peasants, the caretakers of churches, vendors of religious objects, pharmacists, a house-builder, and a boat-builder, but some items have come from people of the higher classes, and these, as well as beliefs whose occurrence was noted only in isolated instances, I have specially indicated.

So far as diligent inquiry could determine, stones are not used for amuletic or curative purposes in the district, nor do there seem to be any traces of their former employment; this is possibly due to the sandy nature of the entire region, and the scarcity of stones in the soil. Beliefs concerning what is commonly called the "evil eye" did not seem to be at all known; the single reference to it, in connection with the medal of S. Agnes, was given on hearsay by a person who apparently was not quite certain as to the nature of the evil referred to. I could discover no belief in the existence of witches at the present time, although it seemed to be thought that they existed formerly.

Religious Medals. Most of the medals to be described are primarily devotional objects, although they are very often used as amulets; but there are others which are intended in practice only as preventive or curative agents. Such medals as are worn simply to secure the protection of a saint I have, in general, not mentioned. A medal, to be efficacious, should be blessed, preferably by contact with some relic of the saint whose image it bears. To some of the medals special beliefs have become attached—beliefs which are due to the general conceptions associated with the saints represented upon them, and which are not confined to Belgium. Sometimes a belief varies according to the district in which the medal is used, the variation occurring generally in special applications of the object, either derived from the main intention or (as may be seen in some medals of particular designs), apparently entirely unrelated to it.

When a medal is worn as an amulet it is considered to be unnecessary frequently to repeat the litany of the saint whose likeness is upon it in order to make it efficacious; it is sufficient to state, when the medal is first put on, the purpose for which it is to be worn. Often a considerable number of medals are

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carried simultaneously; in one case I noted a woman wore at least twenty, to which various virtues were attributed, and to whose efficacy she considered the continuance of her good health to be due.

Protection against Storms. The storms along the Flemish coast are very severe, for which reason a number of distinct customs, involving the use of blessed palm (so-called), the "Easter Nail" ("*Clou de Pâques*"), the substance "Agnus Dei," blessed candles, and medals, have been evolved or introduced to avert their effects.

True palm being an exotic, a substitute is found for it on Palm Sunday, (when "palm" which has been blessed is distributed to the congregations), in box (Fr. *buis*), a shrub which is common on the dunes, and whose sprigs are utilized in the same manner as pieces of the true palm in southern countries. So deeply rooted is the custom that the shrub is by some people always called *palmier*, and is quite unknown to them by its proper name *buis*.[1] The pieces of blessed "palm" are used in several ways. To protect a house from being struck by lightning a sprig of the "palm" is fastened to one of the principal beams of the roof; for a like reason one is attached to the top of the mast of a fishing-boat. Sometimes, when a particularly violent storm occurs, pieces of it are used to sprinkle holy water about, as a protection for houses or for the various buildings of a farm. During the year bits of it are kept between the Figure and the Cross of each crucifix in a house, and these bits are used, in time of death, to put holy water upon the corpse with. The "palm" is renewed annually, the old pieces being burned, not thrown away.

A special blessed candle is used on Easter Sunday, containing three waxen nails representing the three nails of the Crucifixion, pieces of any one of which (known as *Clou de*

[1] In England sprigs of willow and of box were used as palm. "The Consecration Prayer seems to leave a latitude for the species of palm used instead of the real palm." Ellis's *Brand's Pop. Ant.*, i. 118.

Thiers, 1679, ridicules the use of blessed box as a preservative for crops, etc., in France.

In France I have, even at Paris, on several occasions found a bit of box hidden, or half-hidden, behind the mirror of a room in a hotel.

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Pâques) are regarded as most excellent preservatives. Small fragments of these nails are, in consequence, carried upon the person (see p. 206), or, in small boxes, are placed beneath the doorsteps of houses to protect the inmates from all harm, and especially from injury by storms. When a new fishing-boat is being prepared for sea, a piece of *Clou de Pâques*, such as the truncated pyramidal protuberance representing the head, is divided into two portions, one of which is put in a small hole in the crosspiece at the bow, and the other in a similar hole at the stern; the holes are then plugged with wood, and the boat is blessed by the village priest.

The substance called "Agnus Dei" (a portion of one of the Easter candles, formed into a cake,[1] and blessed by the Pope on the Sunday after Easter) is also believed to be highly protective, particularly against lightning.

Certain candles which are blessed on Candlemas Day (the Day of the Purification of the Virgin, Feb. 2), are brought home by the worshippers. They are primarily intended for burning during the last moments of a dying person, to ease the passing of his soul, but they are lighted also during violent thunderstorms as a means of protection.

The medal of S. Donato is worn as a defence against lightning. I think that there is probably some connection between his Belgian name, "S. Donat," and the French, or Flemish, word for thunder, because in Italy the belief is so dissimilar, S. Donato's images being used there as a protection against witchcraft and the evil eye.[2]

Small statuettes of S. Christopher, a protector against tempests, are sometimes carried in the pocket, or in a bag hung from the neck, by sailors or fishermen. Silver medals of the same saint are worn, by people of the better classes, for the prevention of sea-sickness. A medal of S. George, on the reverse of which is a representation of a boat in a storm, with the legend "*In*

[1] A cake of this kind is figured in *Folk-Lore*, vol. xvii. Pl. V, and is described briefly on p. 470. Such cakes have, in modern times, been blessed only in the year of the accession of a Pope and in each seventh year of his occupancy, and their distribution has been limited.

[2] Bellucci, *Catalogo Descrittivo*, Perugia, 1898.

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Tempestate Securitas," is, it was said, occasionally worn by sailors as a protection; the statement, however, could not be verified.[1]

Protection of Houses. Medals or statuettes of the "Sacred Heart of Jesus" are carried as evidences of devotion. There are, however, special representations of the subject which are commonly used for the protection of houses and their inmates, such, for example, as plaquettes of cardboard or of metal, each bearing a picture of Jesus pointing to the Sacred Heart and inscribed, in French or Flemish, "I Will Bless the Houses where my Heart is shown and Honoured," or with some other sentence of similar import, which are affixed to the doorposts of houses. More often statuettes, generally made of biscuit or porcelain, of the subject are used, one of whose special applications, in some cases, is the preservation of the house from fire.

Old horseshoes which have been found are used as a protection against ill-luck. In one case I came across they were put, when picked up, into a box over the door of a stable, in order that the horses therein might be kept from harm; in another, one was inserted under the doorstep of a house, to bring it good-fortune, such as facility in letting. Small horseshoes of silver are often worn as amulets.

There is a popular belief that swallows are birds of good-omen, and bring fortune to the houses upon which they build their nests; steps are therefore taken to attract them each year on their return.

Protection of the Person, and Curative Amulets. "Charms," (*porte-bonheurs*,) as distinguished from *breloques*, which are simply ornaments, of metal, which are said to bring good-luck are, a skull, a hunchback, a swallow, a four-leaved clover, and the frequent combination of a cross, a heart, and an anchor. Of these objects, which were pointed out by persons of the middle and upper-middle classes, several seem to be unknown to persons of the lower classes. Other amulets of the upper classes, to bring fortune, especially in gambling, are a piece of used hangman's rope, and a snake-skin. The rope, which is sometimes carried in a small case in the pocket, has given

[1] This medal is thus worn in Italy, Bellucci, *op. cit.*

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rise to an expression to the effect, when a man is particularly lucky, that he must have a piece of such rope upon him.

A curious belief is found amongst non-Catholics in towns near the French frontier, some of whom think that to meet a black-clad Catholic priest is an omen of ill-luck, to avert which they at once "touch iron," such as a bunch of keys in the pocket.[1]

At Hal there is a miraculous statue of the Virgin and Child, without arms, to which many pilgrimages are made, and which is in some way intimately connected with the idea of war. At the bi-weekly market of the fisherfolk at Blankenberghe numbers of finger-rings bearing the effigy of Notre Dame de Hal are offered for sale, and are said to prevent and to assist in the cure of wounds.

A widespread belief in S. Joseph as the patron of "a good death" in the spiritual sense, (*i.e.*, with the sacraments and ceremonies of the Church), has led to the adoption of medals, or tiny statuettes for the pocket, for the purpose of securing "a good death" in the material sense. A derived and closely allied idea found amongst the fisher-folk, is that the images of S. Joseph protect against a *sudden* death. It is, however, usually S. Barbara, whose images are not worn, but pictures of whom are preserved, who is invoked against this last contingency.

One of the most venerated relics in Belgium is the "Holy Blood of Jesus," at Bruges. Medals and other objects blessed by it are considered to be especially efficacious for the prevention and cure of affections of the blood, because the relic itself is said to have miraculous powers of the kind. The medals bear a representation of the Vial of the Holy Blood, and sometimes also of the reliquary in which it is contained, and are worn, or carried upon rosaries or in the pocket. Finger-rings with similar designs are worn also. Most objects intended for curing through the agency of the Holy Blood are red or

[1] Acccording to an Antwerp newspaper a similar belief exists in Paris, where non-Catholics touch a railing, a lamp-post, or some other support of iron, in order that the supposed evil may be "conducted" (*sic*) away from them.

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pink in colour, as, for example, the red rosaries, red scapulars, red cloth ribbons, red silk thread for binding wounds, and pink cotton-wool for wearing upon the chest in phthisis. Special virtues are sometimes attributed to certain similar objects, as to a crimson thread to be worn round the neck for the cure of fevers, and to a necklace of red glass beads with a medal of the Holy Blood attached, which was said to protect children from injuries through falling, as well as to cure diseases of the blood.

There are wooden capsules in use, having, under a glass protected by a wooden cover screwing into place, three compartments, the central one holding a small statuette of the Virgin, and each of the side ones a piece of pink or white cotton-wool blessed by the Holy Blood, upon which rests a little tinsel star supporting a tiny fragment of "Agnus Dei" (the fragment in one of the compartments is said, by some persons, to be *Clou de Pâques*, not "Agnus Dei"). These capsules are commonly carried as a protection against disease and accidents, especially when travelling, and (because of the "Agnus Dei") against thunderbolts, and are also kept in stables for the protection of the animals.

Members of the religious orders often have upon their rosaries small heads of bone, ivory, or wood, with the Face of Jesus on one side and that of Death on the other. These are carried by the laity as curative of maladies of the head (the eyes, ears, throat, etc.); heads of the two former substances being preferred because those substances have, it is said, intrinsic curative virtues of the same nature.

There is a well into which the body of the martyred S. Godelieve is said to have been thrown, whose water, in continual agitation, has miraculous properties. A little of it rubbed upon the eyes cures their troubles, or swallowed, it cures affections of the throat. Medals of S. Godelieve are worn, for the cure of the eyes especially, but also for maladies of the throat.

A medal of Notre Dame des Aveugles is sometimes worn for the benefit of the eyes.

The sailors and fishermen of the Belgian coast, like others

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of their kind elsewhere, wear small gold rings in the lobes of their ears, to improve and preserve their sight. Such rings are always of gold; similar rings of silver are sometimes worn, but only to prepare the ears for the subsequent use of gold rings.

A long white cotton ribbon, upon which is printed, in red, an invocation of S. Margaret ("S. Margareta O.P.N.") is worn round the body for the prevention and cure of cramp.

Women who desire children carry a medal or a statuette of the Immaculate Conception, or of Notre Dame de Lourdes. The medal of Notre Dame de Bon Conseil is worn as an aid to lactation, and to secure wishes in connection with children. The medal of S. Alphonse de Liguori is worn by women during pregnancy, to obtain a good delivery; that of S. Agnes, to secure regularity of menstruation, and, by young women, for the retention of purity;[1] and that of S. Germaine, the Shepherdess, a Belgian saint, for aid in menstruation, and, by young girls, against the sicknesses of youth. An image of the Immaculate Conception is believed to protect young women against moral evils. There is a ribbon of S. Margaret of Cortona, green in colour, which pregnant women wear in order to secure health during pregnancy, and a good delivery.

Medals of the following saints are worn for the purposes indicated in each case:—

S. Benedict; as a protection against all kinds of evil; it is also placed in stables to protect the animals. A tiny statuette of S. Benedict is sometimes carried against headache.

S. Gerard (Majella); as a protection against all sicknesses.

S. Idesbalde; as a protection against and a cure for rheumatism. For the same purposes a fragment of the coffin of S. Idesbalde is considered to be exceedingly efficacious.

S. Philomena; for throat troubles.

S. Apollonia; for the cure of troubles of the teeth.

S. George; as a protection against accidents due to the riding of horses.

I met with isolated cases of the following beliefs, but obtained no confirmation of them:—

[1] And against the evil eye.

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The use of a medal showing the Head of Jesus against the centre of a cross, as curative of epilepsy and catalepsy.[1]

The carrying of a small crucifix, directly over the kidneys, in a flannel belt or upon the bare skin, or at the neck, as a cure specifically for kidney trouble. The person making use of this prescription stated that he had obtained it from a popular medical work. The crucifix should be of silver, in order to minimise the effect of the exudations from the skin.

The wearing of a medal of Notre Dame de Perpétuel Secours, for all sorts of purposes, but especially for help in such things as concern one intimately and seriously.

The carrying of a piece of cat-skin in the pocket, because of its electrical properties, to relieve rheumatism. Cat-skin is sometimes worn with the same intention.

Votive offerings are still extensively used in some of the smaller Belgian towns. Almost all are either of silver in the form of very thin plates stamped with or as an image of the thing whose cure is desired or of some devotional object, or of wax rudely cast into similar forms. They are hung about the shrines to which they have been given. Images of the Sacred Heart, or of praying men or women, are presented in connection with general requests. Models of arms, legs, heads, eyes, mouths, teeth, etc., of infants, and of domestic animals, are offered in connection with requests bearing upon those members or objects.

Amulets for Infants. Various amulets are used to assist teething. Of these one of the commonest is the "Necklace of S. John," a string of ovoid or globular bone beads, generally on a silken ribbon, the bone of which is supposed to have the property of preventing nervous troubles and convulsions.[2] The medal of S. Cornelius, which bears prominently the representation of a horn (to which, at least in part, the virtues are attributed) is credited with the same property. Amber necklaces, the beads of which are generally facetted, are another

[1] Bellucci, *Cat. Des.*, describes the wearing of pieces of human *skull* for the cure of epilepsy.

[2] Cf. "Notes on Spanish Amulets" in *Folk-Lore*, vol. xvii. pp. 456 and 465.

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favourite help in teething. It suffices, it is said, simply to hang the necklace at the child's throat, not necessarily in such a position that it can be bitten upon.[1] Genuine amber being somewhat expensive, beads of pressed or of imitation amber are sometimes used in its place.

Consideration of these points leads us to infer that in Belgium, just as in other countries, traces of otherwise obsolete beliefs survive in methods for the treatment of infants. While in Italy and Spain, for example, bone, horn, and amber are considered to be intrinsically excellent protections against witchcraft or the evil eye, infants in Belgium wear a piece of bone, the representation of a horn, or a string of amber beads, often facetted so as to sparkle and catch the eye, not as antidotes to evil magic but as cures for convulsions and other nervous disorders, easily attributable to the effect of such agencies.[2]

"Electric" necklaces or necklets for teething children are also in use. The necklaces, which are of Belgian manufacture, are formed of links, each composed of mechanically joined copper and zinc. They are worn against the skin, and are not intended to be put into the mouth. The necklets are made of substances (such as copper and zinc, in the form of wire) capable in the proper circumstances of generating an electric current, which are sewn into a band of textile material (such as blue velvet). They may be bitten upon as well as worn, or may simply be placed in contact with the neck. They are made in Belgium or imported from Germany.

The teething-ring most favoured by the better classes is of bone or ivory, with one or more silver bells attached; these materials being used, it was said, because of their tastelessness, hardness, toughness, and durability. No amuletic virtue is now attributed to the bone of the ring, as there is to that of the, perhaps equally used, "necklace of S. John," but it can scarcely be doubted that formerly it was credited with such virtues.

A small statuette or other image of the Infant Jesus of Prague

[1] Cf. "Notes on Spanish Amulets," p. 465.

[2] Bellucci, *Cat. Des.*, and Elworthy, *Evil Eye*; and "Notes on Spanish Amulets."

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(a miraculous statue) is often carried by children as a general protection. A medal of S. John Baptist is placed upon sickly infants to prevent death before baptism. A necklace of beads of a red material, said to be made from a fruit of Jerusalem, is sometimes worn by babies for the cure of nervous troubles, and against internal hemorrhages. Children of the better classes often wear necklaces of red coral, the colour of which it is said, becomes paler on the approach of fever, and so acts as a warning to the parents.[1] This last belief appears to be quite unknown amongst the lower classes.

Miscellaneous Personal Beliefs. As in almost all Roman Catholic countries, S. Antony of Padua is in Belgium one of the most venerated of saints. He is the patron of shopkeepers, wherefore in some towns his likeness is to be found in almost every shop, and he is also appealed to especially for aid in recovering things which have been lost. His medals and statuettes are very common, but they seem to be used purely as objects of devotion, and not for specific purposes.

S. Expedite, once a soldier, is, because of his name, invoked to quicken matters, and also to the end that a good choice for marriage may be made. It is said that he will grant any favour asked of him by a person seeing his image for the first time. Statuettes of S. Expedite are used, but not medals.

There is a cord of a soft twisted material, about two yards long, with a succession of seven knots near one end and a loop at the opposite end, which is known as the "Cord of S. Joseph." It is worn around the waist, by people of all ages, to secure the protection of the Saint, and by young men and women to keep themselves pure and chaste.

Medals or tiny statuettes of the Holy Family are carried, or ceramic images are placed in the house, for the preservation of family concord and happiness, and because of the conceptions connected with S. Joseph as patron of "a good death."

Protection for, and against, Animals. S. Anthony the Hermit, usually represented with a pig at his feet, is the patron saint of domestic animals, and farmers often appeal to him for aid.

[1] This is an ancient belief: cf. Ellis's *Brand's Pop. Ant.*, ii. 86.

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Statuettes of S. Anthony are not infrequent, but so far as could be concluded from the result of very numerous inquiries, medals of S. Anthony (which in Italy are worn by domestic animals for their protection or cure) are not at present in use. In several instances they were said, but, apparently mistakenly, to be employed; two of these cases remained finally undecided, but with a strong presumption against the use of the medals. Small loaves of bread, said to be blessed by S. Anthony, are sometimes sold as food for domestic animals, to preserve them from harm or to cure them of disease. In at least one case this bread was eaten by a woman as a cure for internal inflammation.

Farmers and others having charge of domestic animals sometimes make a curious application of the votive offerings intended for presentation at the shrines of S. Anthony. The offerings, animals formed of wax, are used directly as preservative or curative agents, being believed to have acquired a certain measure of sanctity through their association with the Saint; a waxen cow is, for example, placed in the stable when a cow is ill, or a waxen horse for a sick horse.

A medal of S. Benedict is sometimes put in a stable to preserve the animals, or one of the wooden capsules, previously described, containing blessed objects answers the same purpose.

On many large farms in Flanders a lamb is kept in the stable with the horses, to keep them from harm, for the reason, it was said, that the lamb is a symbol of Jesus. When the lamb is full-grown it is treated like any other sheep.

The collars worn by draught-horses often have bells attached to them, and, quite frequently, a piece of badger-skin as well. A strip of the skin, with the hair upright, passes across the collar in a direction perpendicular to the back of the animal, or edges a hanging loop of leather to which the bells are sometimes fastened. A little of the skin is also occasionally used to decorate the base of a whip, or in some way, it was said, in the saddles of horses. Badger-skin, which can be bought at the harness-makers' shops, is the only skin thus used. It is not used at present with any preservative or curative intent; numerous direct and indirect inquiries failed to discover any reason for its employment save that it is sometimes considered to be ornamental. Its use is

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probably a survival of a former belief in badger-skin as a protection against witches and the "evil eye."[1]

S. Hubert of Liége is the patron saint of dogs, as well as of hunting. He is a great favourite with all classes in Belgium, where dogs are very numerous, and the large ones used as draught-animals are often savage. Medals of S. Hubert, which are frequently worn, have on the reverse, in most cases, a representation of S. Roch, protector against plague, small-pox, cholera, and all other epidemic diseases; they are used as a protection against hydrophobia and epidemic diseases. A medal of S. Hubert is sometimes built into a house—under the doorstep, for example—to preserve both canine and human inmates from hydrophobia.

On S. Hubert's Day (Nov. 3) people go early to church, taking with them small loaves of bread to be blessed. On their return home the loaves are eaten, without butter, as the first food of the day, by all the members of the family, and a little is sometimes given to each of the domestic animals. Some of the bread is generally kept, a slice of it being nailed to a doorpost, or a few crumbs sewn into a pocket of the clothes usually worn. By these means the members of the household are, it is believed, protected from the danger of hydrophobia during the year following. On the next S. Hubert's Day, the blessed bread is renewed, the superseded pieces being burned, and not thrown away.

There is, I was told, an institute in Belgium for the spiritual treatment of hydrophobia through the intercession of S. Hubert.

There are sold small blessed loaves, called the "Bread of S. Gertrude," which are crumbled and scattered about for the purpose of driving mice away or of stopping their ravages. The connection, in the popular mind, of S. Gertrude the Canoness (or Abbess), with mice is due to her being represented with a mouse as her symbol.[2] A statement to the effect that these loaves are

[1] See Bellucci, *Cat. Des.*, for use of badger-skin in Italy; cf. also my "Notes on Spanish Amulets."

[2] "According to the popular German belief . . . S. Gertrude is . . . the first to shelter the spirits (of the dead) when they begin their wandering. As

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sometimes eaten for the relief of disease, although I did not verify it, is likely to be true, since S. Gertrude is invoked especially for the relief of fevers, madness, and tumours, as well as against mice.

W. L. HILDBURGH.

NOTES ON SOME CONTEMPORARY PORTUGUESE AMULETS.[1]

(*Read at Meeting, 15th April*, 1908.)

THE material forming the basis of this paper was obtained at Lisbon and at Funchal during the spring of 1905, and concerns, almost exclusively, amulets which are in common use and which may be procured at the shops, or from the sellers of cheap trinkets in the neighbourhood of the markets. A lack of sufficient knowledge of Portuguese necessitated the making of inquiries in a mixture of Spanish and Portuguese, or in English or French, so that I did not obtain that entire freedom of intercourse with the lower classes which would have been desirable. My notes can, therefore, make no pretence of including all the types of amulets used even in the two cities where they were secured.

the patroness of souls her symbol is a mouse." Baring-Gould, *Curious Myths of the Middle Ages* ("Bishop Hatto").

"Dans les images qu'on fait de Sainte Gertrude, des souris, des loirs, et des mulots courent autour d'elle et même grimpent sur sa crosse. En voici l'explication: Dans l'abbaye de Nivelles, on puisait de l'eau renfermé sous la crypte de l'église, et l'on s'en servait pour asperger les champs infestés par les campagnols et autres rongeurs ennemis de mecotlés . . . c'est surtout eu Belgique, parmi le peuple des campagnes, que sa culte est répandu: . . . Le jour de sa fête, dans beaucoup de villages, on a la coutume d'offrir du blé, comme prémices de la moisson, afin de préserver celle-ci, par l'intercession de la Sainte, du fléau des nats." Notes communicated by a Belgian correspondent, and embodied in the account of S. Gertrude in *Les Petits Bollandistes*, vol. iii. p. 481.

[1] Many Portuguese amulets not touched upon in this paper are briefly referred to by J. Leite de Vasconcellos, in his excellent *Sur les Amulettes Portugaises*, published by the *Societé de Geographie de Lisbonne*, 1892, a twelve-page *resumé* of a paper intended for presentation before the 10th

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The greater part of my information was drawn from small shopkeepers, itinerant hawkers, and servants.

The amulets I saw for sale or in use in Madeira were practically identical with those of Lisbon, and appeared, for the most part, to be importations from Portugal. This fact is readily accounted for by the Portuguese character of the population, which is without an indigenous element, for the group of islands were, it is said, entirely uninhabited at the time of their discovery by the Portuguese. Although in Lisbon amulets are still very commonly used, at Funchal comparatively few are to be seen, and these are said (and justly, so far as my observation could confirm the statement) to be disappearing with a noticeable rapidity, a marked decrease of belief in the virtues of the majority of them having occurred even within the five years which had just passed. The so-called "Zodiac-rings," of gold or silver, to be found in many of the shops at Funchal, are merely copies, made there for sale to the numerous visitors, of the gold rings ornamented with the signs of the Zodiac which are made by the natives of the West Coast of Africa. There is, so far as could be determined, no amuletic virtue attributed to such rings by the people of Madeira.

The "evil eye," *mau olhado*, is generally believed in, and the amulets against it are very common. Of these, horns of various kinds and representations of a human hand making the "fig"

Session (which did not take place as expected) of the *International Congress of Orientalists*, which treats principally of amulets in their general aspects.

Other papers, by the same writer, on the subject of amulets are :—

Amuletos populares portugueses,* from the *Revista da Sociedade de Instrucção do Porto*, Porto, 1882.

Amuletos italianos e portugueses,* in the *Revista Scientifica*, Porto, 1882.

Moedas Amuletos,* in *Elencho das licões de numismatica*, vol. i., p. 21, 1889.

Amuletos, in *O Archeologo Português*, vol. v., Lisbon, 1905.

Signification religieuse, en Lusitanie, de quelques monnaies percée d'un trou, in *O Archeologo Português*, Lisbon, 1905.

Religoes de Lusitania, vol. i., contains several references to amulets.

There is also a portion of *Concelho de Elvas*,* (of Victorino d'Almeda), vol. i., pp. 495 *et seq.*, by A. Thomás Pires, devoted to "*Amuletos.*"

I have not been able to obtain for consultation copies of the papers marked (*).

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From Funchal. *From Lisbon.*

PORTUGUESE AMULETS.

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gesture, with the thumb protruding from between the index and middle fingers of a closed fist, are the most frequent.[1] Very many of both of these charms appear to be imported from other European countries, but there are also many which are of native manufacture, some of the latter being exceedingly primitive in construction and correspondingly low in price.

This hand, an extremely ancient amulet, the *mano fica* of Italy, is commonly called a *figa* at Lisbon. In its simple form it is most often made of a black or red composition, with a metal termination to which a ring for suspension is attached (Figs. 1, 2, 3); or of bone with a small hole through the wrist (Fig. 4). Black as a favourite colour for the hand may be a reminiscence of jet, formerly a favourite material in Spain for the fabrication of this amulet; and red may be attributed to the widespread belief, of which other Portuguese examples were noted, in the protective virtues of that colour or of coral. I did not note artificially coloured hands of any other hues. Hands made of horn (Fig. 5), of silver (Fig. 6), or of gold, are to be found, but less often than those of bone or composition. Some of the hands are so rude in design as to be recognizable as such only by the initiated, perhaps the limit of this symbolism being reached in certain amulets whose straight-cut ends are divided by four small notches, forming five divisions which represent the knuckles of the fingers and the tip of the thumb (Fig. 7).

The *figa* occurs in a number of compound amulets, notably in the elaborate *cinco seimão*; the hand, whilst almost always present in such amulets, may, however, occasionally appear in a different form.

Small images of horns are very common, for a horn, by virtue of its shape as well as by that of its substance, is regarded as an excellent preservative against the effect of the evil eye.[2] Such images are sometimes mere twisted fragments of cow's-horn, (Fig. 8), the upper and perforated end perhaps notched to indicate a *figa* (Fig. 9); sometimes pieces more carefully shaped,

[1] Cf. "Notes on Spanish Amulets," *Folk-Lore*, vol. xvii., pp. 458–460, and Pl. V.

[2] Cf. "Notes on Spanish Amulets," pp. 455–457, and Pl. IV.

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and set in metal sockets with a suspending ring; sometimes more or less perfect representations in glass, or some other composition, which are usually coloured black or red (Figs. 10, 11, 12). A silver finger-ring with a hemispherical bezel upon which are engraved religious symbols, (a cross between two flaming hearts) and having a minute piece of horn set within in such manner as to touch the skin, is often to be met with (Fig. 13). In this amulet the horn, although considered to be efficacious against fascination, is used especially as preventive of, and as a remedy for, nervous complaints, particularly those affecting the head.

Stag's horn seems now to be seldom employed against the effects of the evil eye. In Madeira I was told that it had formerly been greatly esteemed for its protective virtues in that connection, though now but little used; at Lisbon I noted none exposed for sale, though it was occasionally to be seen upon donkeys, by whom it is worn sometimes on the forehead, sometimes at the neck. Although comparatively few of these animals had any amulets in sight, one of them, apparently owned by a peasant, carried a very elaborate set of amulets against the evil eye (Pl. IV). It consisted of: *a*, the tip of a stag's horn, perforated for suspension, and with two additional holes through which bunches of ribbons of several colours were passed, having attached to it a circular brass plate with eight radial perforations which was carried upon the donkey's forehead; *b*, a piece of black horn, perforated for suspension, and with a second perforation through which a bunch of coloured ribbons was passed, which was hung below the throat; *c*, a very feeble brass bell, suspended with the black horn; and *d*, two bits of red ribbon which were tied, one at each flank, to the harness over the haunches. There can be little doubt that each of these objects, with the exception of the probably merely ornamental brass plate, was intended as a protection. The multi-coloured bunches of bright ribbons were supposed to serve, as in many other countries, to attract the evil eye to themselves, and to divert its effect from the animal wearing them. The red ribbons were, it may be presumed, protective by virtue of their colour, for bits of red cloth or ribbon are not infrequently to be seen tied to the harness,

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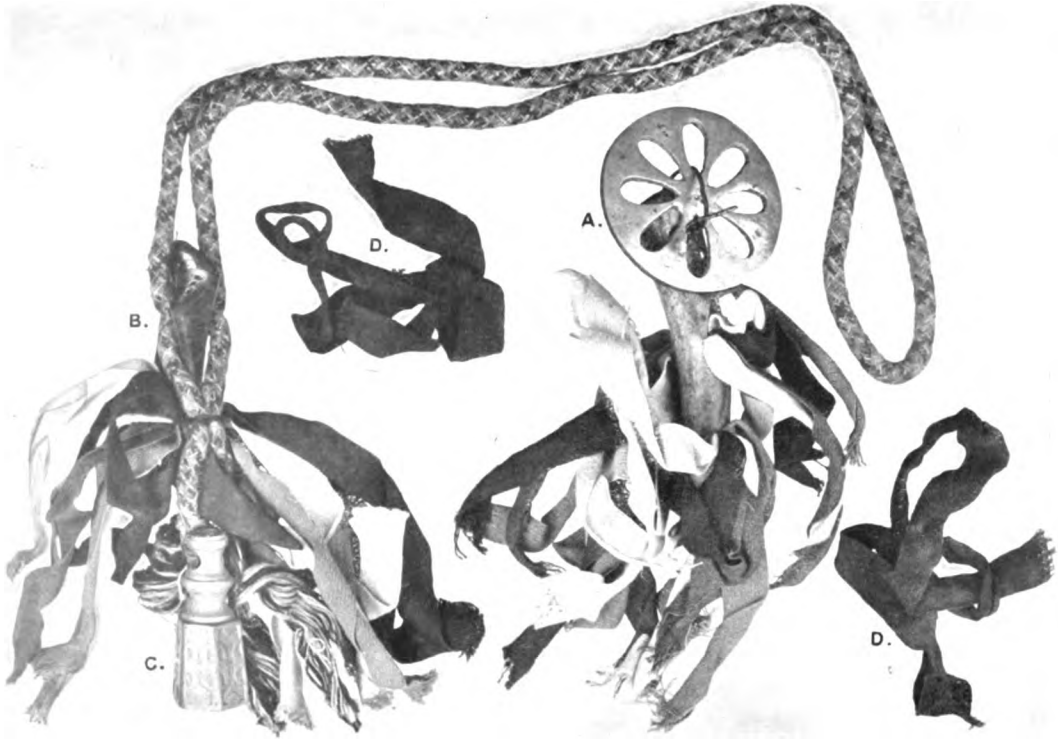

AMULETS ON A DONKEY AT LISBON.

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generally between the donkey's eyes. The almost inaudible bell, however, may have been, instead of actually amuletic, only the survival of an amuletic custom, since inquiries made as to the purposes of certain very small, and similarly feeble, bells fastened to the harnesses of horses above the head, brought forth no useful information.[1]

Copies of claws, made of glass and mounted in metal sockets, are worn against the effect of the evil eye. One such is black, with its brass socket set with bright bits of glass (Fig. 14); another is multi-coloured, like the bunches of ribbons, and has a small metal pig, said to be for the purpose of attracting good luck, attached to its socket (Fig. 15).

Lunar crescents, usually, though not always, of silver, and human-faced, are common in Portugal. They occur singly (Figs. 16, 17), in sets of amulets (Figs. 34, 35, 38), and in compound amulets like the *cinco seimão* (Figs. 39-42). The individual crescents are worn by babies, principally to protect them from the supposed pernicious effect of the moon, which, it was said, causes an illness, *luada*, of the nature of stomach trouble or colic. The crescent in this form is, of course a profane amulet; it is sometimes, though rarely, changed into one to which no exception can be taken from a religious point of view, by the addition of an image of the Virgin—who is almost invariably shown, in Portuguese representations of all kinds, standing upon an upward-curving crescent moon (Fig. 18). There is a compound amulet whose basis is a crescent, the interior curve of which is formed by a smaller, and human-faced, crescent, whilst the remainder of the space is occupied by a *figa*, a key, and a pentangle (Fig. 19); in another form of the same amulet the crescent moon within the curve is lacking (Fig. 20). The lunar crescent appears upon almost all of the compound amulets, and in almost every set.

Small branches of red coral (Fig. 21) are worn against fascination, and also, so it was said, against troubles affecting

[1] Dr. Leite de Vasconcellos has informed me, since the above was written, that the little bells borne by animals are sometimes ornamented with a cross, to enhance their virtue; also that the small bells are employed as a protection against lightning (see *Tradições populares*, p. 64).

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the head. The coral, if genuine, is supposed to break when exposed to the influence of the evil eye.

A representation of a key in silver, which is a frequent amulet, I did not find employed by itself; it seemed to occur invariably either as one of the charms of a set, or, with other symbols, in some compound amulet. At Lisbon it was found upon the *cinco seimão*, and upon one lunar crescent alone (Figs. 39, 40, 41, 20), but at Funchal it appeared not only upon several compound amulets (Figs. 19, 25, 42) but, with a silver lunar crescent and a silver *figa*, it made up a favourite set of charms for the protection of infants (Figs. 34, 35). On the Lisbon crescent (Fig. 20) the usual form of its handle is replaced by what seems to represent a flame. The key was said to be a "man" (male) key, and commonly worn by young children, but its special preservative attributes could not be ascertained; the phallic significance was, in some charms (Figs. 19, 25), quite clearly indicated by the shape of its handle. In Italy small silver keys, called "Keys of the Holy Spirit," which have been blessed by a priest, are worn by infants for preservation from convulsions and similar disorders.[1] In Italy, also, the key is employed as a phallic symbol, and is supposed to have, amongst other virtues, that of, in certain circumstances, bringing good-luck to the wearer.[2]

The heart, in its conventionalized form, has an extended use in Portugal as an amulet against the evil eye.[3] It appears, as in other Roman Catholic countries, in the combination of a heart, a cross, and an anchor, the emblems of charity, faith, and hope, to which a protective virtue is assigned because of the religious conceptions associated with them (Figs. 36, 37). But it appears alone as well, and also with profane amuletic symbols in sets (Fig. 38), or as the basis of (Figs. 24, 25), or

[1] Bellucci, *Catalogo Descrittivo Amuleti Italiani*, Perugia, 1898, Tablet XV.

[2] Leland, *Etruscan Roman Remains*, Lond., 1892, p. 364. Also Payne Knight, *Symb. Lang.*

[3] In a note to me Dr. Leite de Vasconcellos makes the following comment on this statement: "I believe that the heart, as an amulet, is, on the contrary, dead in Portugal. It is worn, . . . but without any great preservative signification being attached to it by the people."

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upon (Figs. 39, 40, 41, 42), compound amulets. At Lisbon a small heart of bone, intended for suspension (Fig. 22), was obtained, and a little silver heart (Fig. 23) having an arrow rudely engraved upon each face, both of which pendants were said to be useful in counteracting the effects of the evil eye. Upon a larger silver heart, also from Lisbon, there are a cross, an anchor, and a pentangle (Fig. 24); and upon a similar one from Madeira are a pentangle within a circle, an open hand with the palm showing, a lunar crescent, and a key of phallic type (Fig. 25).

A small crucifix or cross, worn as elsewhere as a general protection, is considered to be a preservative from fascination. There is a small silver coin (Fig. 26), upon the face of which is represented an armillary sphere,[1] and upon whose reverse are five equal-armed crosses, four small ones about a larger one, which is to be seen at many of the silversmiths' shops in Lisbon.[2] This coin, prepared for suspension, is much worn by children, and though reported by one of the silversmiths selling it to be without supposed amuletic virtues, serves nevertheless, according to a woman informant, to avert the effect of the evil eye or some similar misfortune or malady.

Other simple amulets having religious associations are the medal of St. George (Fig. 27), "*Equitum Patronus*," with "*In Tempestate Securitas*" and a ship upon its reverse, whose specific intention in Portugal I could not determine; and small pairs of conventionalized eyes, stamped from thin silver sheets, and having a suspending ring (Figs. 28, 29). These latter, which are very like *ex votos* in design, are much smaller than the generality of such offerings, and were meant, I was told, to

[1] Leite de Vasconcellos, in *O Archeologo Português*, vol. x., p. 171, June, 1905. "The people of Portugal call still, though very improperly, *sino saimão* the armillary sphere which appeared during the eighteenth and nineteenth centuries on the reverse of our coins; for this reason they employ them as amulets."

[2] [This device, heraldically known as "a cross potent between four crosslets," was the shield of the Crusader Kings of Jerusalem. Tinctured *or* upon a field *argent*, it was the sole permitted instance of "metal upon metal." Differently tinctured, it forms the coat of the Episcopal See of Lichfield. ED.]

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be worn by children to put them under the protection of St. Lucy, the patroness of eyesight. That they are not intended solely, if at all, for offerings seems to be indicated by their exposure in numbers, for sale at shops where few or no votive offerings, but many amulets, were shown.[1] Other eye-forms used in Italy against the evil eye, I did not see in Portugal.

A very favourite amulet against fascination, and one which appears to survive most actively in Portugal amongst the Christian nations, is the pentangle, the proper *sino saimão* or "Seal of Solomon," sometimes, because of the number of its points, called the *cinco saimão* (or *seimão*). This, as all know, is a five-pointed star, whose outlines are formed by five straight lines passing directly from tip to tip, so that it is composed of a pentagon upon each of whose sides a triangle is erected (Figs. 30, 31). It is a very ancient magical symbol of Oriental origin, which was greatly employed by the mediaeval astrologers and magicians throughout Europe. Its existence in Portugal, after the practical extinction of its amuletic significance elsewhere in Europe, may be due to the Moorish and Jewish influences which were greater in the Peninsula than in the rest of Europe.[2] It is curious that, so far as I was able to discover, no trace of this symbol as a contemporary, or even recent, amulet exists in Spain.

The "Seal of Solomon," though occasionally worn by itself, appears much more frequently in sets of charms, or upon compound amulets, of both of which it usually forms a part. It is most frequently made of silver, sometimes of bone. Very often the figure is drawn with its lines symmetrically interwoven, so that each line passes over the first, and under the second, of the two lines which it crosses.

Bone, as indicated by several of the foregoing descriptions, is a material commonly used for the fabrication of amulets (Figs. 4, 22, 30), and especially for that of the *figa*. It is probable

[1] Dr. Leite de Vasconcellos considers these to be *ex votos* merely.

[2] In *Sur les Amulettes Portugaises* Dr. Leite de Vasconcellos gives several examples illustrating the great prevalence of this symbol for protective purposes. He speaks, also, of its Semitic origin, and suggests that it has, in a number of instances, supplanted and replaced the swastika.

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that, although no such virtue was mentioned in connection with it, it has, as elsewhere on the Continent, a preservative virtue attributed to it, which, added to its durability and cheapness, makes it a favourite for the purpose.

A belief related to that in fascination, prevalent in Portugal, and still to be found in Spain, is that paralysis and a condition in which the limbs and features are permanently contorted are produced by "bad currents of air"—that is, by invisible evil-working currents in the atmosphere—striking upon the person. To guard against these currents a steel finger-ring, lined with silver and with a gold or gilt bezel (Fig. 32) is worn. It is the steel alone in this ring which is said to have the power of diverting the evil, the silver serving merely to protect the finger from rust, and the gold as ornamentation. "Electric" finger-rings of the usual type, having alternating strips of copper and zinc within a gold or gilded casing, and imported from other Continental countries, are worn as a cure for nervous diseases.

Amongst the Portuguese, as amongst other peoples, there is a tendency to attempt to make the more certain of a desired result by accumulating various amulets intended each individually to secure that result. This has brought about in Portugal not merely the formation of sets of individual charms, but the construction of various very elaborate compound amulets as well. Both in the sets and in the compound amulets a strange and interesting intermingling of sacred and profane symbols may be observed, an intermingling which appears to be considerably more frequent than in Italy, and, at the same time, less marked by a consciousness of the incongruity of the proceeding.

The sets of amulets consist generally of three or six separate charms, mostly of silver and very small, fastened to a single small ring by which they are attached to the person. For infants, such sets may be put upon a slender chain encircling the wrist, and may be formed, as often at Lisbon, of a crescent moon, a *figa*, and a pentacle (Fig. 33), or, as at Funchal, of the two former objects, with, frequently, a key in the place of the pentangle (Figs. 34, 35). Another set commonly worn in the same manner is made up of the cross, the

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heart, and the anchor (Figs. 36, 37). Of the larger sets a typical and not unusual example is one composed of the cross, the heart, the anchor, the lunar crescent, and the pentangle, all made of silver, and a horn made of horn (Fig. 38).

The most interesting of the compound amulets is the *cinco seimão* (as it is sometimes called) or *sino saimão* (properly only the pentagram) (Figs. 39, 40, 41, 42), one of the most elaborate single amulets, I believe, of a standard type, in existence, and one which exhibits, in various ways, a remarkable resemblance to the Neapolitan "*cimaruta.*" The *cinco seimão* is always of silver, and usually of rude workmanship, most often being cast, with perhaps a little subsequent finishing on the face, or made in an equally negligent manner, from a sheet of metal. It is formed of five symbols—a pentagram, a *figa*, a human-faced crescent, and a key, grouped about a heart pierced by two arrows—which are surmounted by a figure of the Virgin ("Our Lady"), and has at the back a ring for its attachment. Each of these symbols is, as has been shown, individually and secularly amuletic, whilst a religious character is given to the complete charm by the arrows crossing within the heart (making it a "Sacred Heart"), and the image of the Virgin.

The human-faced lunar crescent, always present in this amulet, although generally distinct from the crescent upon which the Virgin stands, sometimes replaces it. It is not unlikely that the arrows, which are in some forms strongly marked, have, as elsewhere in ancient and modern Europe, a symbolic, and probably protective, meaning of their own; and they are arranged so as to form a cross, although their junction is unseen.

Upon certain specimens of this amulet (Fig. 41) there is a very small emblem whose symbolic meaning in Portugal I was not able to determine. It is placed just above the wrist of the *figa*, and next to the human-faced crescent, and it resembles a four-petalled flower, having four leaves surrounding a common centre. That it is amuletic, and that it has some intimate connection with the crescent and the hand, may be inferred from its position, and from the fact that there is a type of

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Spanish amulet, seemingly no longer used, of silver, composed of a crescent within whose body this emblem is placed, and from the centre of whose inner curve a *figa* projects.[1] Whilst there is a strong possibility that it represents the rue (or some other) flower, forming an additional point of resemblance between the *cinco seimão* and the *cimaruta*, it may perhaps be ascribed to a Mohammedan influence, since it is used in Algeria, with or without the crescent, as a decoration for amulet pouches. Just such an emblem, a centre with four spokes or petals, is used in Moorish decoration as a representation of the strongly-protective number five.[2]

In the *cinco seimão* we find combined the protective virtues of silver, of an image of the Virgin, of the lunar crescent, the key, the ithiphallic hand, the heart, and the pentagram, and possibly also those of the flower-like emblem, the arrow, and the cross. In the Neapolitan *cimaruta* we find embodied several of the same conceptions which are embraced by the *cinco seimão*. The *cimaruta*,[3] literally the "sprig of rue," is a stem from which extend short branches, each of which holds an amuletic emblem or symbol at its extremity. It is worn as a protection against "*jettatura*" (the evil eye), it is almost always of silver,[4] and usually roughly made, and it counts amongst its symbols the lunar crescent, the key, the ithiphallic hand (the "*mano fica*"), a flower-like emblem, and often the heart and the arrow. The number of coincidences between the two amulets appears too great to be the result of mere chance; in fact it is so great that we may fairly assume that the amulets themselves have had a common origin, and that one or the other has changed in form, and in some of its less valued symbols, during the centuries since their genesis.

There are several similar but less common compound amulets,

[1] "Notes on Spanish Amulets," pp. 457, 458, and Pl. VII. Since writing these notes I have seen a "fig" hand of crystal whose metal socket for suspension was ornamented with this emblem round the wrist.

[2] Westermarck, *The Magic Origin of Moorish Designs*, *J.A.I.*, vol. xxxiv.

[3] Elworthy, *Evil Eye*, pp. 343 *et seq.* and 355; and Günther, *Folk-Lore*, June, 1905.

[4] Specimens made of base yellow metal, although rare, sometimes occur.

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described in the notes on the heart and the lunar crescent, which, however, hardly appear to be standard types. They also are of silver, but they do not include so many symbols as the Virgin-surmounted charm, five symbols appearing in one of them (Fig. 25), and four in each of the three others (Figs. 19, 20, 24). It is curious that in two of these latter (Figs. 19, 20) the symbols are all profane, the heart, to which a religious conception is sometimes attached, being lacking; and that in the other (Fig. 24) the symbols are sacred in character, with the exception of the pentangle. It is interesting to note that neither in any of the compound amulets mentioned, nor in the *cimaruta*, does a representation of a horn, otherwise a favourite protection, occur.

The only Spanish amulets which I have found which resemble the Portuguese compound amulets are the combined crescent, *figa*, and four-petalled flower, which may be related to the *cinco seimão*; and the elaborate jet ithiphallic hands upon which appear a lunar crescent, or, more seldom, a lunar crescent and a heart.[1] W. L. HILDBURGH.

FOLK-TALES OF THE ABORIGINES OF NEW SOUTH WALES.

THE following stories have been obtained by me personally from old natives whom I have been acquainted with in different parts of New South Wales. In 1899 I published seven aboriginal stories,[2] and in 1904 a number of myths and traditions current among the natives of New South Wales and Victoria.[3] I have a considerable number of all sorts of legends still in MS., awaiting publication. R. H. MATHEWS.

I. WHY FISHES INHABIT THE WATER. (*Kamilaroi Tribe.*)

In olden times there were some people who had the form of different kinds of fish, but they always roamed about and hunted

[1] "Notes on Spanish Amulets," p. 457, and Pl. VII., and pp. 459, 460, nd Pl. V.

[2] *Folklore of the Australian Aborigines* (Sydney, 1899), pp. 1-35.

[3] *Journ. Roy. Soc. N.S.W.*, xxxviii. pp. 278-286 and 337-376.

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on the dry land the same as other folk. One day they were camped beside the Barwan river, under a shady tree which grew on the top of a steep bank, at the foot of which was a large, deep waterhole. A heavy thunderstorm came suddenly, and almost extinguished their fire. Immediately after the rain, a strong, piercing wind arose, and everybody became very cold. An old man, Thuggai, the yellow-belly, told his children to try and re-kindle the fire. As they did not succeed, he asked Biernuga, the bony fish, to have a try. Then he invited Kumbal, the bream, and some others, but they all failed, because the wood was very wet on account of the recent heavy shower. There was among the people a Ngūlamanbū, a little fish about four or five inches long, and he said to the yellow-belly, Thuggai, "Ask my father Gūddhu, the cod-fish, to light the fire for us. He is a clever conjurer and I am sure he will succeed." Thuggai accordingly made the desired request. Gūddhu then placed some pieces of bark on the almost extinguished fire, and began to blow the few remaining live coals vigorously with his breath, which caused the fire to show signs of reviving.

All the people immediately crowded close to Gūddhu on the windward side, keeping their backs towards the cold wind and their faces in the direction of the fire, in the hope of soon being able to warm themselves. When Gūddhu observed this, he asked them to get farther back and give him more room. They then all went round to the leeward side, which allowed the wind to play freely on the smouldering embers; which caused the bark and wood to gradually ignite. Gūddhu added plenty of fuel, because he wished to make a good fire which would warm everybody.

On the leeward side there was a very narrow space between the fire and the top of the steep bank already mentioned, which was only of sufficient width to afford standing room for the occupants. At that moment there came a sudden, strong gust of wind which fanned the fire into a large sheet of flame and compelled all the people, including Gūddhu himself, to step backwards to escape being scorched, whereupon they all fell headlong down the bank into the water. The strength of the gale increased and swept the fire also down the bank into the

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river. The people who were swimming about gathered around the fire, which continued to burn under the water, and they have remained there ever since. This is why it is always warmer under the water on a bleak, chilly day than it is in the cold air on the surface.

II. WHY THE OWL HAS LARGE EYES. (*Wirraidyuri Tribe.*)

Away back in the traditionary times, Weemullee, the owl, and Willanjee, the cyclone, were two young men who were great friends. Although they hunted and had their meals together, and slept in the same camp, and chatted to each other, Willanjee was invisible to his companion. Weemullee, however, was always trying to see Willanjee and kept constantly staring in his direction, which caused his eyes to gradually grow larger and rounder. When they started out hunting together, Willanjee's weapons and other accoutrements were carried along just as any blackfellow would carry them, but the bearer was not visible. When the two hunters were stalking kangaroos, Weemullee would see Willanjee's spear poised in the wommera, and thrown at the kangaroo. He would hear Willanjee's voice calling out that he had secured the game; and when the two men rushed up to give the animal the *coup de grâce*, Willanjee's club was acting in good form in an invisible hand. All this greatly puzzled Weemullee, besides having the great charm of mystery, and he was for ever straining his eyes in a vain endeavour to see his peculiar friend.

One day these two mates were out hunting as usual, and had caught some iguanas and black ducks. Towards evening Weemullee climbed a tree and caught a fat young opossum in one of the hollow spouts. Willanjee called out, "Throw it down to me and we will go home and cook our supper." Weemullee then descended from the tree and the two mates started for the camp, carrying with them their day's catch of game. The opossum was borne along by the invisible Willanjee, and when the camp was reached he made a fire and cooked the different animals in the usual native fashion. The hunters had a great feast, and when it was over Willanjee rolled himself

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up in his rug and lay down by the camp fire. Weemullee's inquisitiveness had reached its climax, and he decided to make a close inspection of his friend while he was sound asleep with a full stomach.

By and by, when all was quiet, with his eyes opened to their utmost extent, he cautiously unfolded and lifted up one corner of Willanjee's skin rug. The consequence was sudden and disastrous. The moment the rug was raised, out burst the wind and scattered everything in the camp in all directions. Weemullee was swept into an adjacent hollow tree and on up inside the hole, coming out again at a top spout. He was then blown away across a plain, all the time staring and straining his eyes in the hope of seeing his queer companion. At last he caught a firm hold of a small but tough acacia tree and managed to cling to it till Willanjee the whirlwind had gone past. Ever since that terrible night's experience Weemullee's eyes have remained large and round.

III. How the Nankeen makes the Reeds grow.
(*Yitha-yitha Tribe.*)

The Nankeen crane, called by the natives Warwollee, is a nocturnal bird of a dull reddish colour, and spends the day sitting among the branches of trees bounding waterholes and lagoons. When the Murrumbidgee river is in high flood in the summer months, and the waters spread out on either side over the low-lying lands and swamps, Warwollee is in great glee and utters his discordant calls during the evening at frequent intervals. The aborigines believe that the rapid growth and great height of some reeds, due to the warmth of the sun upon the flooded lands, is caused by the noise made by these birds. In prehistoric times, Warwollee was a great magician and went about among the swamps and other moist places where reeds grow, stretching them upward by pulling them with his bill. The joints which we see in reeds and rushes were caused by Warwollee, and indicate the places where he used to catch them, when hauling them higher and higher out of the ground.

(*To be continued.*)

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CORRESPONDENCE.

Congress of the History of Religions.

Probably most of your readers are already aware that the third International Congress of the History of Religions will be held at Oxford from Tuesday to Friday, Sept. 15-18, 1908.

The following are the arrangements, so far as yet made:

On Monday evening, Sept. 14th, Prof. Gardner and Dr. A. J. Evans will receive the members at the Ashmolean Museum, at 8.45 p.m.

The Congress will assemble on Tuesday 15th, at 9.45 a.m., in the Examination Schools, when the representatives of Universities and Academies, British and Foreign, will be welcomed on behalf of the Local Committee and the University. The Hon. President, Dr. E. B. Tylor, will (it is hoped) introduce the President, the Right Hon. Sir A. C. Lyall, K.C.B., D.C.L., who will deliver his address. At 11.30 the sections will be constituted under their various Presidents. The Sections will be nine in number:

I. Religions of the Lower Culture (including Mexico and Peru): *Pres.* Mr. E. Sidney Hartland.

II. Religions of the Chinese and Japanese: *Pres.* Prof. Herbert A. Giles (Cambridge).

III. Religion of the Egyptians.

IV. Religions of the Semites: *Pres.* Prof. M. Jastrow, Jun. (Philadelphia).

V. Religions of India and Iran: *Pres.* Prof. J. W. Rhys Davids (Manchester).

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VI. Religions of the Greeks and Romans: *Pres.* Monsieur Salomon Reinach.

VII. Religions of the Germans, Celts, and Slavs: *Pres.* Prof. Sir John Rhys (Oxford).

VIII. The Christian Religion: *Pres.* Rev. Prof. W. Sanday (Oxford).

IX. The Method and Scope of the History of Religions.

Besides the addresses of the several Presidents, papers are expected from a large number of English and foreign scholars. The study of religious anthropology will be well represented. Papers have been promised by Count Goblet d'Alviella on "Les Relations de la Magie et de la Religion"; Mr. Edward Clodd on "Preanimistic Stages in Religion"; Rev. Principal Garvie on "The Religious Consciousness in its Earliest Phases"; Mr. R. R. Marett on "The Conception of Mana"; Prof. Preuss on "Astral Religion in Mexico"; Mr. W. W. Skeat on "Malay Religion"; and Mr. N. W. Thomas on "Sacrifice." In addition to other promises it is hoped that papers will also be contributed by Dr. Frazer, Mr. A. E. Crawley, and Mr. Gomme.

In other sections members will have the advantage of hearing eminent scholars like M. Michael Revon, Mr. Suzuki; Dr. Budge; Prof. Newberry, Baron von Bissing, Prof. Capart, Prof. Loret; Prof. Sayce, Prof. Paul Haupt, Prof. von Orelli and Prof. Bertholet (President and Hon. Sec. respectively of the Basle Congress in 1904), Prof. Margoliouth, and Prof. E. Montet; Prof. Hillebrandt, Prof. Deussen, Prof. Jacobi, Prof. de la Vallée Poussin, Prof. Arnold, Prof. Barnett, Prof. Oltramare, Prof. A. W. Jackson, Prof. J. C. Chatterji, Prof. Moulton; Prof. Franz Cumont, Dr. A. J. Evans, Principal Jevons, Prof. Eissler, Dr. Farnell, Mr. W. Warde Fowler; Prof. Söderblom, Prof. L. T. Hobhouse, Prof. H. M. B. Reid; Prof. E. von Dobschütz, Prof. O. Pfleiderer, M. Guimet, Prof. G. Bonet-Maury, Prof. F. C. Porter.

Members' tickets (for Ladies as well as Gentlemen), entitling to admission to all Meetings, Receptions, etc., and to a copy of the *Transactions*, £1 each. Ladies' tickets, entitling to admission to all Meetings, Receptions, etc. (but not to the *Transactions*),

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105. The Congress will be received by the Mayor and Mayoress at the Town Hall on the evening of Tuesday, Sept. 15th. Garden-parties will be given by Rev. Profs. Driver and Sanday at Christ Church, and by Dr. Farnell and Mr. Marett at Exeter College; and there will be evening receptions at the Pitt-Rivers Museums and the Schools. Applications for tickets, which should be accompanied by Cheque or Postal Order, should be made only to Messrs. Barclay & Co., Old Bank, Oxford. The Congress will adhere to the Fundamental Rule adopted in Paris in 1900: "Les travaux et les discussions du Congrès auront essentiellement un caractère historique. Les polémiques d'ordre confessionel ou dogmatique sont interdites."

All communications concerning the Congress, offers of papers, etc., should be sent to either of the Hon. Secretaries, viz., to my colleague, L. R. Farnell, D.Litt., 191 Woodstock Rd., Oxford, or to myself.

J. Estlin Carpenter.

109 Banbury Road, Oxford.

A Macassar Version of Cinderella.

(Vol. xviii. p. 191.)

In connection with Miss Cox's article on additional variants of *Cinderella*, it may be well to call attention to a very interesting version from the Indonesian area, overlooked, apparently, by Mr. Newell[1] in his comparative note on the Filipino versions collected by Gardner. The volume in which it occurs is about the last place one might expect to find a representative of this famous story, viz., T. J. Bezemer's[2] recent work on Indonesian folk and animal tales, etc. At pages 373-375 of this book is to be found the German text of "Die Makassarische Aschenbrödel" (The Macassar Cinderella), translated from the Dutch of Dr. B. F. Matthes in the *Bijdragen tot de Taal- Land- en Volkenkunde*

[1] *Journal of American Folk-Lore*, vol. xix. pp. 272-280.

[2] *Volksdichtung aus Indonesein. Sagen, Tierfabeln und Märchen.* Haag, 1904, pp. viii, 430.

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van Nederlandsch-Indie. The native race from whom the tale was obtained are the Macassars of Southern Celebes, a people of Malayan stock, whose literary attainments, according to Bezemer (p. 366), are far behind those of their neighbours and congeners, the Buginese.

The following is an English rendering (by the present writer) of Bezemer's text:—

"In days of old there once lived in the country of *Bantaeng* (*vulgo* Bonthain, a port in Southern Celebes), seven sisters. After the death of the parents, the oldest of these sisters had received authority over the household, and accordingly assigned their daily tasks to all the others. It was thus the duty of the youngest to bring every day the wood needed for the kitchen. One day, when she chanced to take a bath in the river, she caught a fish named *Djulung-djulung*, which she took home with her and placed in the basin of the fountain in front of the cave *Tjalindo-lindo*. Every day she gave the fish half of her rice, and sang:

'*Djulung-djulung*, come up,
Eat rice off the stone plate
That is washed with milk.'

"And as soon as the fish heard this charming song, he came up immediately to get his meal. In this way the fish was fed every morning by the maiden until he got to be the size of a long pillow. But, alas, hardly had the sisters of the maiden discovered that she was becoming thinner and thinner than they began to watch her carefully all the time. It soon turned out that she always gave up half of her food to the fish and so had not sufficient nourishment herself. Whether it was due to sisterly love, or to the attraction of the great Djulung-djulung fish, is doubtful; but this is certain that the fish was caught and secretly eaten.

"When, next morning, the youngest sister came again to the cave of Tjalindo-lindo and sang there her accustomed song, she waited in vain for the return of Djulung-djulung. In despair she returned home, and now spent day and night in sleep, wrapped completely in her sarong. But one morning she was awakened by the crowing of a cock. And in his crowing the cock informed her that the bones of her dear fish lay hidden under the kitchen-

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fire. She arose at once, dug up the bones and buried them at the grotto of Tjalindo-lindo, singing as she did so this song:

'Thou must grow, my Djulung-djulung,
Until thou art become a tree;
And thy leaves shall fall on Java;
And the King of Java will pick thee up.'

"And actually the bones soon grew to be a tree, the trunk of which was of iron, the leaves *tjinde* (a sort of silk), the thorns needles, the blossoms gold, and the fruit diamonds.

"When the tree had grown large, in accordance with the wish of the maiden a leaf fell down on Java. When the beautiful leaf was shown to the King of Java, he resolved immediately to visit a country from which came such a beautiful thing. After the Prince had been roaming about in Celebes for several days, he found one day, while out hunting, the great wonder-tree of Tjalindo-lindo, but try as much as he could, he was unable to discover its origin. [When the Prince heard that the sisters dwelt in the neighbourhood of the cave, he bade the maidens come to him, in order that he might obtain from them particulars as to the origin of the tree.][1]

"In accordance with the command of the Prince, the six sisters came, but could not satisfy his desire for knowledge. When asked, if one of them had not remained at home, they answered, 'Yes, the youngest. She is only a simpleton, and knows nothing about anything except the house.' But the Prince insisted that she also should be brought to him. And, wonderful to relate, hardly had she come in sight, when the tree bowed to the ground most submissively in recognition of its mistress. The maiden picked some of the leaves and fruit and handed them to the Prince.

"The Prince was so charmed by this homage that he chose the youngest sister for his wife, and took her and her sisters back to Java with him. But later the whole family returned to Celebes."

This version extends the area of distribution of Cinderella and cognate tales in the extreme East.

ALEXANDER F. CHAMBERLAIN.

[1] The words enclosed in brackets are not in the original text of Dr. Matthes, being added by Bezemer to make the meaning clearer.

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Perhaps the nearest European analogue of this interesting Cinderella story is "One-Eye, Two-Eyes and Three-Eyes" (Grimm, ii. *Household Tales*, 169), No. 236 of Miss Cox's collection. In that case the heroine is nourished by a goat, and when the goat is killed she buries its entrails, which spring up into a tree with silver leaves and golden fruit. In the Macassar tale it is the fish's bones that are buried. This is in accordance with a wide-spread custom in the lower culture. The bones and other remains of food are not indeed everywhere buried, but they are usually treated with special care. Professor Frazer in the second volume of *The Golden Bough* has collected a large number of examples. The custom is also well represented in folk-tales other than those of the Cinderella cycle. Bones are, perhaps, more usually than other offal, the subject of ceremonious care. It is often explicitly believed that when this is done the creature will be restored to life, to become food again on a future day, or, at least, that if they be not treated properly the animals of the species will take offence, and the supply of game fall short. These beliefs and practices are specially prominent among the North American tribes, but they are by no means unknown elsewhere. In the Hebrides it is not considered right to throw sheep-bones on the fire (xiii. *Folk-Lore*, 35). The late Dr. Gregor records (iv. *Folk-Lore Journal*, 16) that in Scotland the bones of the haddock are not to be burnt; and in some places the rule is more general (iii. *ibid.* 183). We have no distinct intimation that the object of thus preserving the bones is to facilitate the resuscitation of the animal. But in the famous saga of Thor's adventures it will be remembered that he came one night to a countryman's house, and slew the goats that drew his chariot in order to provide the evening repast. He desired his host and hostess and their children to throw the bones into the goat-skins, which he laid beside the hearth. On the morrow he consecrated the skins and their contents with his hammer—in other words, performed a magical ceremony—and immediately the goats sprang up alive. But one of them was lame in consequence of the host's son having broken the thigh-bone for the sake of the marrow. There can be little doubt, therefore, that the ancient Scandinavians held the belief in

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question, and treated the bones of animals killed for food in accordance with it. In the Macassar tale it is quite evident that the tree which grows up from the bones is a new manifestation of the fish: the fish is restored to life in a new form.

E. SIDNEY HARTLAND.

BURIAL OF AMPUTATED LIMBS.

(Vol. xviii. p. 216.)

T. J———, a farmer, of Old Basford, Nottingham, fell off the shaft of his cart and injured his leg so badly that after some time he was obliged to have it amputated. His wife had a little coffin made for it and had it buried in the family grave. This happened about 18 years ago.

My father was Vicar of Old Basford for 53 years and I knew the J——— family very well. They were most respectable people, whose ancestors had lived on the same farm four hundred years.

Mr. J——— died about two years after the loss of his leg.

E. B. PITMAN.

Humshaugh Vicarage, Northumberland.

WREN BOYS.

(Vol. xviii. p. 439.)

I send a Co. Louth Wren-rhyme for comparison.

"The wren, the wren, the king of all birds,
On St. Stephen's Day he was caught in the furze,
But though he's little his family's great
So rise up, kind people, and give us a treat.[1]
If you don't rise up and give us a treat
We'll bury the wren in under the gate.

[1] These four lines are practically identical with an Essex rhyme quoted in A. W. Moore's *Folk-Lore of the Isle of Man*, except that in the English version "honour" takes the place of "family."

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A wren, a wren, when you were young
A mouse couldn't stir off the floor,
But now you are dead and gone
We'll carry you from door to door.
With your pocket full of money and your barrel of beer,
I'll wish you a happy Christmas and a merry New Year.
So up with the kettle and down with the pan,
Give us some money to bury the wren."

In Mr. O'Faherty's 'Seanfa na Seirbhíd' (noticed in *Folk-Lore*, vol. vi. page 308) is the following Irish wren-rhyme:

"A dhreoilín, dhreoilín, rígh na n-eun,
Is mór do mhuighin, is beag cú féin.
Éirigh suas, a bean an tighe,
A's tabair dúinn ub na circe duibe
Tá siar i dtóin an tighe."

"O wren, wren, king of the birds,
Large is your family, small are you.
Rise up, woman of the house,
And give us the black hen's egg
That is back in the far end of the house."

I have never heard any explanation of the eighth line of the Louth rhyme, but one version of "The Battle of Birds" in Campbell's *Popular Tales* commences with a quarrel between the wren and the mouse.

I have once, some years ago, seen a party of young men going from house to house with blackened faces and one of their number dressed in straw, but as a rule the Louth "wren-boys" are children. They carry a thorn bush decked with streamers of coloured paper, to a branch of which the wren is tied; that is if they have succeeded in killing one. An alternative is to carry the wren in a little coffin carved out of a turnip and covered with coloured paper.

BRYAN J. JONES.

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REVIEWS.

THE CULTS OF THE GREEK STATES. By L. R. FARNELL, D.Litt. Vols. iii. and iv. With Illustrations. Clarendon Press. 32s. net.

WE have already reviewed in these pages the first two volumes of Dr. Farnell's great work; and the greatness of his task may be gauged by the long interval of time that has passed since the first two came out. No one who has not himself tried some such task can know how long it takes to prepare for it: of the hundreds and thousands of articles and monuments to be examined, weighed, their chaff left and their grain taken; how much work leaves no trace, since it discloses nothing good or nothing new. We are not surprised at the delay. One or two advantages, indeed, come from delay. Ten years ago, some theories were predominant that have now fallen into the background; this is especially the case with ethnology and folk-lore, where some notable advance has been made. For one thing, totemism has fallen into the background, owing to the uncertainty caused by new discoveries in Australia. Dr. Farnell never was much inclined to give weight to this and other problems of savagery, and no doubt he feels that his caution was justified. Then, again, the Cretan discoveries have thrown a new light on the beginnings of Greek religion: for whether the Cretans were Greeks or not, their religion certainly bears a direct relation to that of historic Greece. Dr. Farnell has taken

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account of Crete, but we think he was not well advised, in a book so thorough as this, in not basing his work on a study of savagery. In one matter he has come to see this. It seems that whatever may have been the origin of the state cults of Greece, the people paid their chief worship to local heroes and ancestral divinities. Now hero-worship was no part of Dr. Farnell's original plan; but he has found himself compelled to include it, his investigation having shown him its importance. Yet the heroes do not take the place that is theirs historically, first in the work; they are to come last, not formally as part of this work, but separated. We are very glad they are to come, and we will not quarrel with their place so long as we get them.

It is not only in the plan of the work that we miss the element of savage belief and practice: any of the parts would have been the better for it. Not only is this the case with strange survivals such as the horse-headed Demeter, or the Mouse Apollo, but it would serve to throw light on the Mysteries. Not that Dr. Farnell omits this side of the subject entirely: only he uses it half apologetically in illustration, not in explanation. No doubt to give it due attention would largely increase the bulk of the book; but we do not think that was or should be the determining principle. Perhaps we may see in the Dionysos volume fuller use made of the savage myth-dances, which in two cases at least—Peru and Polynesia—were the starting point for the drama. We must however admit that Dr. Farnell gave us no excuse to expect this comparative treatment; and regarding the book as a collection of facts, marshalled and ordered, belonging to a period limited in time, it is of the highest value. Dr. Farnell shows always a sane judgment; he is neither confused by the complexity of his subject, nor apt to accept the latest new theory, and his resources are so wide as to be practically complete. The collection of the authorities cited in appendices by themselves has its drawbacks, but it has also a great advantage, in that the student may without trouble get a general conspectus of the evidence. We must add however, that the method of marking references is very far from convenient; the small figures and letters easily escape the eye,

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and in the appendices they are not arranged, as they should be, so as to be easily seen, in the margin say or in thicker type.

The subjects of these volumes are Ge, Demeter and Kore, Hades-Plouton, the Mother of the Gods, Poseidon, and Apollo.

The chapter on Ge introduces us to oracles and prophetic shrines, another point in which Greece comes into contact with prehistoric beliefs and practices. Here we have religious intoxication, the ceremony of oath-taking, human sacrifice, the vegetative dietry, and a number of other problems on which light is thrown by anthropology. Dr. Farnell's treatment will be useful to anthropologists as illustrating their own problems, but cannot be said to be complete from their point of view. We have not noticed any mention of the rite of striking the earth to appeal to Ge or the powers below, which appears in a few passages of Homer, Aeschylus, and Bacchylides. Demeter also has much in common with earlier cults, although to the Greeks she was rather a civilizer than a goddess of divine powers. A number of very obscure and complicated enquiries belong to her: for instance, the Skirophoria, the Thesmophoria, the Mysteries. Dr. Farnell does not subscribe to Miss Harrison's explanation of the title Thesmophoros, but regards the θεσμοί as the institutions of ordered life. In the Phigaleian story he sees Demeter as an earth-goddess of the dark underworld; he thinks the horse-type was due to some admixture, by which Demeter-Erinys took over the horse from a cult of Poseidon. Hades occupies only a small part of the volume; and the Mother of the Gods, and Rhea-Cybele, whom we might expect to have found near the beginning of the work, would have been almost equally unimportant but for the discoveries in Crete. We do not think that Dr. Farnell yet realizes the place of the female divinity in Greek religion: the more that is discovered, the greater her importance seems to be. It would have been worth while to consider the Mother of the Gods in connexion with Artemis at least, and to group the female divinities if possible together. We cannot help believing that these, along with the heroes, are the foundation of Greek

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religion and cult. But perhaps when his work is finished, Dr. Farnell will consider this and other questions of principle. It is strange that this chapter does not include a plate of the remarkable snake-goddess, (or priestess in character-costume), found in Crete.

The manifold character of Poseidon's cult is recognized by Dr. Farnell; but he seems to be a little prejudiced, as most people are, by finding the god as master of the sea in the earliest literature. To our mind, this can hardly have been his original power. He does not even seem to us to have been originally a fresh-water god, developing into a sea-god by the accident of migration. Taking into account not only his association with the horse, and perhaps with war (for was not the trident a war-weapon?) his ancient cult in Corinth points to a more comprehensive power than this. There we see him appealed to by warriors and traders as others might appeal to Athena elsewhere, or to Apollo; there is no hint in the actual remains, the πίνακες, of a special sea-function. His name may be connected with πόσις, ποτόν, ποταμός, but it may be connected with πόσις, δεσπότης. The complicated question of Poseidon's place in Attica is skilfully analyzed at the end of the chapter. Dr. Farnell suggests that Poseidon is a late-comer, brought from Troizen with some Ionic immigration, and it must be admitted that he gives reasons for his view; he holds also that Poseidon is not identical with Erechtheus, and that Aigeus may be a name for Poseidon derived from the town of Aigai, which was "an asylum for immigrant cults." We do not feel satisfied, however, that the last word has been said on Poseidon; in particular, no one seems to have noticed how old-fashioned people in Aristophanes swear by him, and the conservatism of the countryman is well known. A good deal of suspicion, in our opinion, must also rest on a theory that assumes Poseidon's original function to have been that of a water-god.

The worship of Apollo furnishes important evidence as to early Greek ethnology. Dr. Farnell sees his earliest home in the North, whence down to historic times a religious pilgrimage used to take place, certain messengers bringing offerings of cereals to Delos. These seem first to have been brought to

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Delphi, whence Apollo was long before he got a seat in Delos. The messengers came from the Hyperboreans, and were called according to Herodotus περφερέες; Dr. Farnell accepts Ahrens's brilliant explanation of Ὑπερβόρειοι as a variant of ὑπερβερέται, which he considers to be a North Greek form of ὑπερφερέται, the 'porters' who carried the offerings. Apollo was originally a pastoral or woodland god, in which last capacity he was the Wolf-god Λύκειος (Dr. Farnell rightly insists that this adjective cannot come from λύκη, which would make λυκαῖος), and the title gave its name to Lycia, which probably had another native name. Here Dr. Farnell comes closest to the anthropological school, in admitting an animal god, to whom his name-animal was occasionally sacrified, into the Greek pantheon. The connexion of Apollo is close also with vegetation and harvest; but his association with the sun is not original but comparatively late. In the end, this god becomes one of the most instructive to the student, as embodying conceptions of high intellectual and moral value.

We have only been able briefly to touch on a few points of interest in these volumes, packed so close with well-ordered evidence and criticism. We have indicated where it seems their plan might have been modified with advantage; but taking them as they stand, they are indispensable to the student, who will nowhere else find so good an account of the subject within its own limits. For those who disagree with this or that conclusion, even for those who may think them wrongly conceived as a whole, their value as a storehouse of learning is very great. They present in convenient form the best results of the study of Greek religion, so far as those studies can be confined within the Greek sphere.

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FOLK-LORE AS AN HISTORICAL SCIENCE. By GEORGE LAURENCE GOMME. Methuen & Co., 1908.

THE conductors of *Folk-Lore*, not long ago, expressed a decided opinion against authors who reply to criticism. I have been doing so all my days, in matters of folklore, history, and so on, and venture to think that discussion clears matters up, and that criticism is really a form of collaboration. In the case of Mr. Gomme's *Folk-Lore as an Historical Science*, this critic, at least, would welcome a reply, as he feels by no means certain that he understands exactly what his author would be at. Mr. Gomme seems to think that history and historians are behaving unkindly to their little sister, folklore; yet, as a writer of history, I feel unconvinced of this sin. Mr. Gomme's object in this work is to state "the claims of Folk Lore as a definite section of historical material," and "to shew how pure history is intimately related to folklore at many stages, and yet how this relationship has been ignored by both historian and folk-lorist," (p. xii).

I really do not see that the relation can be ignored by the modern historian. Part of his business is to clear the tower of historic masonry from the picturesque but pernicious ivy of folk-lore, that is, of erroneous popular and family tradition. For example, there is a place in Scotland called Kinedward, and folk-lore steps in with her tale of King Edward I., which is only a *Volksetymologie*. The historian cannot ignore this folklore, but he chops at its root, and so he does in hundreds of cases in which family and popular tradition can be proved by documentary evidence to be nonsense. In the meantime no historian denies,—to my knowledge,—that folklore contains valid evidence as to the *prehistoric* condition of mind and the *prehistoric* institutions in the past dwellers in these islands for example; and I have known traditions of certain historical events to be very fairly accurate in parts of Scotland. If any historian denies the value of tradition in proto-history, he may fight his own battle. On the other hand, when tradition ascribes to Cromwell a camp of the Early Iron Age, then folklore has

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become a very erroneous source. These facts are not ignored by any competent historian or folk-lorist. It may well be that what is now folklore was originally a suggestion of an antiquary: thus Sir Walter Scott, I think, started an erratic theory of the inscribed stone in Yarrow which may still hang about in that valley. If so, it is folklore now, and has been historically refuted.

Mr. Gomme argues that tradition sometimes "reveals facts which history has either hopelessly neglected or misinterpreted" (p. 13). In that case the historian will gratefully acknowledge his debt to tradition, though I do not see how the fact revealed by tradition can ever be proved correct, except by historical methods. Mr. Gomme devotes much space to an example, the old story of a country fellow who dreamed that he should get good news at London bridge, went thither, and there met somebody who told him that he, the Londoner, had dreamed that there was a treasure in the country fellow's garden. Mr. Gomme would much oblige me, and the science of Psychical Research, if he went on to prove that this tradition has an evidential basis. But he does not do that! He traces the story in documents from January, 1652-53, and proves that the village of the country fellow is variously localised, and that there was once a window with a picture of a pedlar and a dog in the church at Lambeth, while there is a wooden figure of ditto at Swaffham; the locality of the country fellow in one variant. The story may have attached itself to these figures, just as the figure sometimes suggests the story.

In the little and very ugly town of Douglas, the people tell you that Claverhouse cut off the ears of a local Covenanter with a pair of scissors. They prove this by showing you a stone in the wall of a house, on which are incised two letters,—say J. R.—a pair of tailor's scissors, and a tailor's goose. It was common for tradesmen, having no armorial bearings, to engrave their initials, and their hammer, shuttle, scissors, or whatever was the chief tool of their craft, on a stone over the door of their houses, or on the wall. The shears have suggested to Douglas folklore the myth of Claverhouse; the tailor's goose is left out of account.

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As a historian I did not ignore folklore, but hunted for the crop-eared martyr in Wodrow's copious martyrology. His name did not appear among the hundreds of sufferers, and, duly considering the goose, I relegated the tale to the "fictional," in Mr. Gomme's phrase.

To return to the story of the dream, it occurs, with London bridge, in a Breton *märchen* still current, and in the *Heimskringla*. Here a cripple dreams that he will be cured at the church of St. Olaf in London. The man crossed London bridge on his way to St. Olaf's church, he met a man (the saint) who led him thither, and who went away while the miracle came off. Very well, there was a bridge in London when the sagaman heard that story. Plenty of other places, from Cairo to Holland, are given in tales as the place of the central incident.

But Mr. Gomme argues that the story of London bridge existed "before the separation of the Breton folk from their Celtic brethren in Britain." I cannot possibly accept this opinion as proved, because Breton folk, often at peace with English fishermen while France and England were at war, kept on dealing with English fishermen, and could pick up the English *märchen*. Naturally the Northmen knew all about London bridge, and had every opportunity of picking up the *märchen*, though, in the *Heimskringla* the story became hagiographic. No more is needed. We have nothing to do here with the Bretons before their migration from Britain, or with human sacrifices accompanying the building of a bridge, or with "the mythical trappings of Arthur," whether he was trapped on London bridge, like Jean sans Peur on the bridge of Montereau, or not. The treasure was not under London bridge, though the Thames bed is full of antiques of many ages. I do not see that the bridge story adds an item to history.

Mr. Gomme gives a case in which a local tradition of a buried treasure was verified by an accidental discovery. Perhaps in this case the tradition was genuine, but the country is full of treasure legends which are not verified. In the Mold ghost-story of a spectre in golden armour, excavation did not find man's armour, but the golden trappings of a horse, as the learned declare. The ghost called the *Dhuine Mor*, at Ballachulish, has been carefully observed by the late Mr. MacInnes, who correctly described the

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armour of a Viking invader, and I believe that relics of a battle between Vikings and natives have been found on the spot. But Mr. MacInnes was no archaeologist, though the armour of the *Dhuine Mor* was correctly described by him from careful study of the ghost. In this case tradition was not the source of the knowledge of the percipient. There were two percipients, but the other was alarmed and showed no scientific curiosity.

Mr. Gomme calls on psychical research to hand supranormal phenomena over to folklore, but I cannot see that folklorists make anything of them. Folklore does not cross-examine the witnesses and compare adjacent evidence tending towards proof or disproof of the phenomena. Yet this appears to be the only scientific method of dealing with such things.

In other cases where *märchen* contain vestiges of institutions, the fact has not been "ignored"; thirty years ago I was busy in tracing these vestiges, and the knowledge has been *vulgarisé* in most treatises on folklore. For example I gave the Frog Prince story, and so does Mr. Gomme, but he says "Frog Prince = totem" "It mout be so, or it moutn't," quoth Uncle Remus. Again, a prince coming from a foreign country to win a bride, makes "an exogamous marriage." Now in Australia you make an exogamous marriage with a neighbour in your own tribal territory (save in one or two cases as in that of the Kurnai, where you go to a remote part of tribal territory), but it was not a case of exogamy when his Majesty married a "Sea-King's daughter from over the sea." We must not be in such a hurry to find exogamy! Nausicaa wanted to marry a foreign prince, the Ithacan, but it was legal, and desirable, that she should wed a Phaeacian of her own island.

I really do not quite see what novelty Mr. Gomme thinks he is introducing. If he makes exogamy and foreign marriage co-extensive, or thinks that a case of foreign marriage or a dozen cases, are necessarily due to the exogamous prohibition, then the information is rather novel than convincing.

When Mr. Gomme finds fault with historians for demurring to Greek and Roman accounts of the low savage estate of the natives of these islands in the "La Tène" or "Late Celtic" period, does he mean that our Graeco-Roman books are folklore? He says "the terms 'savage' and 'barbarism' indulged in by the Greek and

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Roman writers, cannot be rejected by modern historians simply because they are too harsh." "Barbarism" is not harsh; and "savage" must be rejected because archaeology proves beyond possibility of refutal, that, in England, Ireland, and Scotland, the people of Caesar's time were not savages.

The material civilisation and art of the La Tène iron age of late Celtic ornament, arts, and crafts, were no more savage than the art and civilisation of Late Minoan Greece. As to the alleged "community of women," if it existed, the fact was quite out of harmony with the material culture, and quite out of harmony with the traditional evidence (which Mr. Gomme should respect), of the *Tain Bo Cualgne*, though Queen Maive "wur a bad 'un,—she," as the Northern Farmer says. Mr. Gomme (p. 116) plucks a crow with me about all this, citing my *History of Scotland*, vol. i. pp. 3-5. I have read vol. i. pp. 3-5, and to these pages I refer the curious inquirer. As it happens, I did not say (or "declare roundly"), that "to found theories upon such evidence as archaeology provides is the province of another science, not of history." I said, "to discuss the race and language of the tribes who incised on the rocks the universal hieroglyphs of early man; who used the polished neolithic weapons; to found theories on the shapes of skulls unearthed from barrows, is the province of another science, not of history." History is not craniology, and history is not philology *bombinans in vacuo*, studying a language of which we have not a single word on record.

The language of the people who inscribed Scottish rocks with Chiriqui and Arunta decorative designs is not known to us. We cannot prove that they were men of Celtic speech, and, if they were not, they have left no linguistic traces except perhaps in some mysterious monosyllabic river names such as the Spanish Ter and the English Ver and Cher. How can history criticise such names, or read the Cretan inscriptions, not in Greek, but written in Greek characters?

History is primarily concerned with contemporary documents. When these do not exist, she strains her eyes with the aid of old books of history, and gratefully accepts what help she can receive from philology, archaeology, anthropology, folklore, sphragistic

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heraldry, and so forth. But what Caesar says is evidence (not folklore evidence), and, if he were well informed, then the social conditions of the people of these islands, in his time, were much out of harmony with their degree of material culture. I do not discuss Mr. Gomme's theory of kinlessness and totemism among the Semangs, because Mr. Skeat, as he kindly informs me, could find no certain vestige of totemism in that people, and his book proves that they recognise kinship. I do not follow Mr. Gomme into the relations of race and folklore, because about race we know, at least I know, very little; and our own, and Greek, and ancient Egyptian folklore contain many elements common to Arunta or Dieri folklore. Folklore seems, on the whole, universally human. I do not quite understand what Mr. Gomme means when he says that "the Teutonic people, and their Celtic predecessors, came to Britain with a tribal, not an agricultural constitution." Does he mean that these tribes had no agriculture in their old homes? That would be hard to prove, and if they had agriculture it must have been under rules, "an agricultural constitution." Is there any reason why a tribal people should not occupy villages? The word "tribal" is very vague, but the tribes of the north-west coast of America live in villages, and the Celts and Teutons may have done so too. The people of Attica were tribal, living in villages, before the synoecismus. I really do not see that the fact can only be explained by ethnological differences, and perhaps Mr. Gomme does not mean that. All my observations must be taken with the reserve that I may have failed to interpret his meaning with precision.

A. LANG.

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THE CAMBRIDGE HISTORY OF ENGLISH LITERATURE. Vol. i. FROM THE BEGINNINGS TO THE CYCLES OF ROMANCE. Cambridge: University Press, 1907.

'THE history of a nation's literature cannot be divorced from some consideration of its political, religious, and social life, including its manners as well as its phases of sentiment and fashion, its trivial thoughts no less than its serious moments.' I read this sentence in the preface of the new *History of English Literature*, and, so far as it goes, I find the principle therein enunciated good. True, as a folk-lorist, I should have liked some recognition of those obscurer, more instinctive, more primitive manifestations of the racial or, as I should prefer to say (the term racial being prejudiced by its pseudo-scientific associations), national, consciousness which are in so large a measure the objects of our study. Still here the principle is asserted, that literature must be regarded, not as a fortuitous succession of individual manifestations of talent unrelated to each other and to the life out of which they spring but as the revelation of the intellectual, aesthetic and spiritual ethos of a community, which ethos has been in the past and is in the present dependent upon conditions which we can analyse and determine. As a folk-lorist my concern with the present volume is chiefly to consider in how far it has carried out this principle, and I necessarily disregard nearly all that most reviewers, dealing with it from the standpoint of literary history as commonly understood, make the subject of their comments. I should, however, like to express my appreciation of the utility of the work; it contains a great deal of information accurate in itself and lucidly presented; its merits in this respect are such as to entitle it to a place on the shelves of all students of our early national past; a reprint will doubtless be called for before long and in anticipation thereof a few remarks upon its plan, and upon the way in which that plan has been carried out, may be thought not out of place.

The plan is that of the *Cambridge Modern History*: special sections of the subject are dealt with by different writers, the various contributions being dovetailed into and more or less harmonised

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with each other by the editor, who provides birds'-eye surveys of the main periods and tendencies. I cannot but think the plan a mistaken one. It necessarily leads to overlapping and duplication, serious drawbacks when the literature of well-nigh a thousand years has to be surveyed in 400 pages. A flagrant instance is supplied by chapters ix. and x: Latin Chroniclers from the eleventh to the thirteenth centuries, by Prof. Jones; Latin Literature of England from John of Salisbury to Richard of Bury, by Dr. Sanday. It would have been far better to allow Prof. Jones to treat the whole of this literature, upon which, despite the variations of subject matter, the form and historic antecedents of the language impress a character that distinguishes it from work in the vernacular, whether French or English. The worst fault is undoubtedly the assignation of the Metrical Romances (1200-1500) to two writers, Prof. Ker and Mr. J. W. H. Atkins. It is of less consequence that the two not infrequently differ as that on the whole they go over the same ground without either subjecting it to that exhaustive and penetrating survey we have a right to expect. Thus despite the really excellent 'linking and harmonising' chapters of the editor, Mr. Waller, the reader obtains no clear broad impressions; he must himself in large measure supply his own synthesis, and he is handicapped by the fact that the materials therefor reach him in vertical instead of horizontal sections and thereby hinder a clear insight into the evolution of the literature as a whole.

The capital error of the book remains to be noticed; it is one which defies the excellent principle I quoted at the outset of this review, and one of which the disastrous nature is especially apparent to the folklorist reader. An attempt has been made to treat in one volume two markedly distinct periods in the growth of our national literature, and thereby facts, which were to exercise a most potent influence upon the whole subsequent development of English letters, are slurred over or distorted. In a period of 350 years, 700-1050 in round figures, English literature exhibits a development which it is comparatively easy to trace, characteristics which are comparatively simple and homogeneous, a formal body and an animating spirit which are obviously the product and expression of a comparatively harmonious and genuinely national

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conception of life and its problems. The same, bearing in mind the infinitely greater complexities of modern life and the infinite amount of variation thereby engendered, may be said of English literature from the days of Chaucer to our own time. But the intervening period is one to which no parallel can be adduced in the story of any other great literature. For over a century the nation is dumb, if we take account solely of utterance in the national tongue; for another century it is slowly and painfully asserting first its right to exist and then to dominate, and when at length the long struggle is over, and Englishmen once more express their highest thoughts and boldest imaginings in English, a tremendous change is apparent: vocabulary, syntax, metre, literary convention whether in prose or verse, nature and choice of subject matter, all have altered, and altered so profoundly that at first sight there seems to be no connection between the two bodies of literature. And yet the writer of the fourteenth or the twentieth century is an Englishman just as was he of the eighth or tenth; and yet throughout the twelfth and thirteenth centuries when English was dumb or content to take a humble place, Englishmen were thinking and fancying, but it was in Latin or in French that they shaped their thoughts and fancies.

Periods so markedly dissimilar as 700-1050, and 1050-1300, required entirely different modes of treatment to do justice to the problems they present. Moreover an unique opportunity was lost of exemplifying the principles set out by the editors in their preface. Pre-Conquest English literature is compact, limited in extent, clearly defined for the most part as regards chronology and locality; the people which produced it is small and fairly homogeneous, possessors of a culture of which the constituent elements are known with singular precision and the growth of which under well-known influences can be clearly traced. In no other section of the world's literature are the elements of the standing problem of all literature—its true relation to the environing life—so simple and so manageable. All these considerations called emphatically for a separate treatment of this period, and for recognition of the fact that here, if anywhere, the ideal study of literature as expression of a special form of life could be inaugurated.

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It remains to say a few words about those sections which more specially concern the folk-lorist. Unfortunately it must be frankly stated that, with one exception, they are the weakest of the book. Mr. Chadwick's chapter on the Pre-Christian element of early English is meagre and inadequate in the extreme, a mere dry-as-dust enumeration of facts which neither sets out the fascinating problems involved nor makes any essay to solve them. Moreover it is exasperating to find a portion of the bare twenty pages allowed to this complicated subject wasted upon such extreme examples of German misapplied ingenuity as Kögel's hypothesis that 'epic poetry originated among the Goths, and that its appearance in the North-West of Europe is to be traced to the harpist who was sent to Clovis by Theodoric.' The couple of pages given to *Widsith* seems to me an exemplary instance of failure to apprehend the real issues involved, and of baffling statements of the writer's own views. Of the two chapters devoted to the Metrical Romances I have already spoken. As in all Prof. Ker's writing we find much that is suggestive and illuminating, especially in his too brief remarks on the parallelism of certain traits in English and North Teutonic treatment of romance during the thirteenth and fourteenth centuries. But from his command of all the literature to be considered, and from his fine and sound critical gift, we had a right to expect far more. Is it too much to hope that we may one day receive from him that account of romance in the vernacular as it developed in the period 1050-1250 which he is better qualified than any living scholar to furnish? Such an account must, I think he would agree with me, emphasise the underlying unity of all the varied manifestations of the romantic spirit and their mutual relation to definite common historical and psychological causes.

Professor Lewis-Jones' account of the Arthurian literature may be heartily commended as a sane and scholarly statement of the facts, which should be corrective of the idle talk upon the subject that is finding its way in ever-increasing measure into print. But perhaps he is a little too sane. A touch of the *awen*, under the influence of which the Principal of Jesus' studies are mostly prosecuted, might not be out of place. In entering this

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enchanted forest of Arthur-land one must not mind taking one's scientific life in one's hands.

I am unable, as will be seen, to regard the *Cambridge History* as more than a stepping-stone to that adequate account of what the men and women of our race have achieved in the realm of fancy and thought. None the less does it mark a distinct stage in the progress towards the realisation of such an ideal.

ALFRED NUTT.

COMPENDIUM OF THE PUNJAB CUSTOMARY LAW. By H. A. ROSE. Lahore, 1907.

LAW, as is well known, assumes two forms in India: first, the priestly legislation, embodied in the Institutes of Manu and other authorities to be found in Max Müller's series of Sacred Books; secondly, a body of local or tribal usages, which are sometimes complementary to, and sometimes at variance with, the Brahmanical codes. It is peculiar to the Punjab that the tribal organisation is very stable, and this fact has saved Hinduism from destruction by the forces of militant Islam. For many years the Local Government has devoted much attention to the tabulation of this local or tribal usage, and at each periodical revision of the land revenue opportunity has been taken to collect from the people themselves a record of their customs in connection with marriage, the devolution of property, and other matters connected with their social life. These materials, which are of great bulk and complexity, Mr. H. A. Rose has now codified with admirable care and precision. The result is a collection of primitive tribal usage which is probably unique. The chapter on marriage throws fresh light on questions such as endogamy, betrothal, and polyandry. That on inheritance exhibits the various methods by which the wisdom of the grey-beards has adapted a system of property to the varying needs of the polygamous family. Two curious facts result from this codification:

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first, that customary law is determined mainly by religion; secondarily, by locality; and that so far as it is a matter of caste or tribe at all, it is more generally a question of social status rather than one peculiar to the particular caste or tribe concerned. Mr. Rose's pamphlet must be taken into account by all students of the subjects with which it attempts to deal.

W. CROOKE.

KAFIR SOCIALISM AND THE DAWN OF INDIVIDUALISM: AN INTRODUCTION TO THE STUDY OF THE NATIVE PROBLEM. By DUDLEY KIDD. London: A. & C. Black, 1908.

THIS book, addressed as it is to the politician and imperialist rather than to the anthropologist as such, may seem at first sight hardly to call for review in these pages. On such a topic, however, as the treatment due to the black man from the white, one can trust the sympathetic author of *The Essential Kafir* and *Savage Childhood* to "think black," with enlightening results even for the pure theorist. Besides, pure theory cannot turn its back on practical reform, when the latter puts a respect for pure theory in the forefront of its demand. "Before we can understand the bearings of the Native Problem," says Mr. Kidd, "we must study native customs and thought." He consequently moves (and, I am sure, the Folk-lore Society will be only too glad to second), that a Bureau of Ethnology be established at the Cape forthwith. Let some millionaire endow it, and endow it handsomely, he suggests. Is this too much to hope? A South African magnate has recently endowed Colonial History at Oxford on the most magnificent scale. May we not, then, expect that a similar patriotism, at once local and truly imperial, will suffice to equip the dominant race in South Africa with the means of removing once for all those misunderstandings with the Kafirs which the best will in the world cannot prevent, if unaccompanied by insight

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into the dark places of the Kafir mind. Mr. Kidd's plea is the better timed inasmuch as there is some chance of seeing a central Bureau of Ethnology founded in this country in the not distant future. Such an institution could not, of course, take the place of a local Bureau. On the contrary, it must help to call into existence many such ethnological laboratories throughout the Empire, thereafter co-ordinating their labours, and enabling both theoretic results and maxims of applied Ethnology to be interchanged between one native-ruling portion of the British world and the other. Doubtless the Cape has done not a little for anthropology already, and certain "blue-books" have proved of the highest value in a science in which there is so much that must be read and yet so little that is worth reading twice. Mr. Kidd, however, is bent on showing that the fringe of the subject of Kafir psychology and sociology has hardly been touched so far; and he says enough to assure the man in the street of what the man in the study has been all along aware, namely, that the most fundamental notions of government and justice entertained by the Kafir are at present unwittingly violated by our most well-meant endeavours to improve his condition.

Insisting as he does that the essential need is for more light, Mr. Kidd does not spoil his case by indulging in premature solutions of the native problem. He views with a certain regret, it is true, the gradual break-up of the "socialistic"—it might, perhaps, be termed more safely the "patriarchal"—regime under which the black man loyally submitted to the social will as embodied in the chief. But he sees that we cannot, in the interest alike of civilisation and of our own security, allow the chief to make war, or to superintend the 'smelling-out' of witches. On the other hand, to inculcate anything approaching a like respect for the substituted authority is impossible so long as we do not try to meet the Kafir's ancestral modes of thought half-way. For the rest, to awaken a sense of individualism in the natives is shown to be the inevitable result of educating them on our lines; and Mr. Kidd is not opposed to this, so long as in the process we do not ruin the finer traits of Kafir character, which he proves to be still there, but, on the contrary, fasten on them and develop them to their utmost. How to do this successfully is for him the native

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problem in a nutshell. An interesting chapter is appended on what might be called Kafir eugenics, and it may at all events be said that Mr. Kidd's findings are in accordance with the latest teaching of science on the highly obscure subject of heredity.

R. R. MARETT.

SOME FOLK-LORE STORIES AND SONGS IN CHINYANJA. With English Translation and Notes. By R. SUTHERLAND RATTRAY, Member of the African Lakes Corporation, Ltd., British Central Africa. With Preface by the REV. ALEXANDER HETHERWICK, D.D. London: S.P.C.K.

THE existence of totemism among the Anyanja has long been known; but there was in some quarters an impression that the institutions connected with it had so far become obsolete as to be capable of throwing very little light on the subject. This may to a certain extent be the case with the Anyanja of the Shire Highlands and the river valley—though less from contact with Europeans than because the tribes have been displaced and broken up by the irruption of the Yaos and the domination of the Makololo. Even here, however, careful observers found hints of a matriarchal clan system and of totem names. Mr. Rattray has carried the matter somewhat further. He has lived for some years among the Achewa or Achipeta of Central Angoniland. These people belong to the race which for convenience' sake we call Anyanja, and speak virtually the same language as those at Kotakota, Likoma and Blantyre. Some words which are not in Dr. Scott's dictionary I recognise as used at Ntumbi, some days' journey further south—where, in fact, the language was very much the same as that in Mr. Rattray's book, though the people spoke of the "Chipetas" as different from themselves. In fact, Mr. Rattray throws light on various points which puzzled me at the time—*e.g.* Anapiri =

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"Child of the Hills" as a clan-name. I had taken it for a personal name, and been somewhat surprised at its frequency.

Mr. Rattray says (p. 175) that Achewa tradition asserts the whole tribe to have borne this clan-name of *Piri* ("Hill")—and attributes the origin of that name (and probably the others, but the passage is not quite clear) to the chieftainess Nyangu, whose line seems still to have been represented in the country in Livingstone's time. But Mr. Rattray speaks as if descent in the female line were exceptional, whereas it is common to the Achewa and the Yaos and many other Bantu tribes In a previous passage he says that the clan-name descends from the father, and in some cases from the mother. He does not make clear whether the clans in which the former is the case are those mentioned as of Zulu origin. (The Anyanja of the Lake speak of the system of paternal kinship as brought in by the Zulus.) Another explanation—which only careful and long-continued inquiry on the spot can establish—*might* be that there is a double system of descent, akin to the Herero *otuzo* and *omaanda*, and the "companies" and clans of the Gold Coast. (Concerning these, see a paper by Mr. Arthur ffoulkes in the African Society's *Journal* for April.) Some of the clan-names (p. 176) are words now obsolete. "By inquiring what animal is tabooed by the person who bears such an obsolete name, the modern equivalent can generally be obtained. A thorough examination into the etymology of some of these clan-names might throw some light on the past history of many of the races of Central Africa." In some cases, at least, we have not far to seek, as three out of the five "archaic" words given by Mr. Rattray are simply Zulu. *Duwe* (for *mbidzi*) is *idube*, "zebra"; *pofu* = *impofu*, "eland" and *nyati* = *inyati*, "buffalo." *Nyuchi* for the Nyanja *njuchi*, "bee," is evidently a compromise,—the Zulu form being *inyosi*. *Soko*, however, for "baboon," must have a different origin. Livingstone mentions that the chimpanzee was called *soko* by the people of Manyema; and in the Ila (or Mashukulumbwe) language, an ape is *sokwe*. Probably this clan comes from the west. There is a clan *Moyo* ("life, heart") which has for its taboo the heart of a goat—and I believe that there is also a *Moyo* clan in Uganda.

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It might have seemed more natural to begin this notice with a discussion of the folk-tales in this book, but they are important enough to require a much fuller analysis than can be given here. "Kachirambe" is the same as the Yao "Kalikalanje" (see Macdonald, *Africana*, II., 336) and the Ronga "Moutipi" given by M. Junod. "The Rabbit and the Elephant" is a variant of the tale concerning all the animals and the pool of water, and "The Tortoise and the Antelope" is equally familiar. Of two other stories "The Cock and the Swallow," and "The Tortoise and the Baboon," I have MS. variants. The riddles and proverbs, and the descriptions of dances with their characteristic songs, are all highly interesting.

A. WERNER.

Books for Review should be addressed to
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57-59 LONG ACRE, LONDON, W.C.

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Folk-Lore.

TRANSACTIONS OF THE FOLK-LORE SOCIETY.

VOL. XIX.] SEPTEMBER, 1908. [No. 3.

WEDNESDAY, MAY 20th, 1908.

THE PRESIDENT, DR. GASTER, IN THE CHAIR.

THE Minutes of the last Meeting were read and confirmed.

The enrolment of the Royal Dublin Society as a subscriber to the Society was announced.

The Chairman announced that Miss D. Bleek and Miss H. Tongue were exhibiting their Bushman pictures in the Library of the Royal Anthropological Institute for a fortnight commencing on Monday the 25th May, and would be glad to explain them to any Members of the Society who might care to inspect them.

Mr. G. L. Gomme read a paper entitled "The Telling of the Bees," and in the discussion which followed Mr. Calderon, Mr. Major, Mr. Wright, Mr. Johnston, Mrs. Dunnill, Mr. Tabor and the Chairman took part. The meeting terminated with a hearty vote of thanks to Mr. Gomme for his paper.

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WEDNESDAY, JUNE 17th, 1908.

THE PRESIDENT, DR. GASTER, IN THE CHAIR.

THE Minutes of the last Meeting were read and confirmed.

The enrolment of the Bishopsgate Institute as a subscriber to the Society was announced.

The resignation of Mr. R. Shirley and the death of Sir John Evans were also announced.

On the motion of the Chairman it was resolved that a letter of condolence be sent to Lady Evans.

Mr. A. R. Wright and Mr. E. Lovett exhibited and explained a large number of Ancient and Modern British Amulets and Charms, and an interesting discussion followed, in which Mr. Tabor, Mr. Hildburgh, Mr. Gomme, Mr. Calderon and the Chairman took part. A hearty vote of thanks was accorded to the exhibitors.

The following papers were read, viz.:—"Female Infanticide in the Punjab," by Captain O'Brien, "The Balemba," by M. Henri Junod, and "Turks praying for Rain," by the Rev. G. E. White.

The Secretary reported that the following books and pamphlets had been presented to the Society since the 17th April, 1907, viz.:

24th and 25th Annual Reports of the Bureau of American Ethnology, presented by the Smithsonian Institution;

Archaeological Survey of Western India, Vol. XXXIII.;

The Man who Married the Moon, by Charles F. Lummis;

Yorkshire Legends and Traditions, by the Rev. T. Parkinson;

Symbolical Language of Ancient Art and Mythology, by R. Payne Knight;

Tales and Legends of the Tyrol, by Mme. la Comtesse A. Von Gunther; and

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Manx Ballads and Music, by A. W. Moore, presented by Mr. A. R. Wright;

The Department of Anthropology of the University of California, presented by the University;

The Village Deities of Southern India (Madras Govt. Museum, Bulletin, Vol. V., No. 3), presented by the Govt. of Madras;

Annual Report of the Archaeological Survey (Eastern Circle), presented by the Government of Bengal;

The Journal of the Anthropological Society of Bombay, Vol. VIII., No. 1;

Archaeological Survey of Ceylon (North Central and Central Provinces), by H. C. P. Bell, presented by the Government of Ceylon;

Analecta Bollandiana, Vol. 26, Parts 2, 3, 4; Vol. 27, Part 2, by Exchange;

Le lait de la mère, by E. Cosquin, presented by the Author;

Mata. Hari, by Professor Dr. Renward Brandstetter, presented by the Author;

Les Sociètes secrètes au Bas Congo, by Ed. de Jonghe, presented by the Author;

Historical Account of North American Indians, by Cyrus Field, presented by the Author;

Skeletal remains suggesting or attributed to early man in North America (Bureau of North American Ethnology, Bulletin 33), presented by the Smithsonian Institution;

Anthropometric Data from Bombay and Anthropometric Data from Burma, presented by the Government of India;

Actes de XIV. Congrès International des Orientalistes, Alger, 1905;

Slavische Volkforschungen, by Dr. F. S. Krauss, presented by the Author;

Epigraphia Zeylanica, Parts II. and III., presented by the Government of Ceylon;

Annual Progress Report of the Archaeological Survey

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Department (*Southern Circle*), 1906-07, presented by the Government of Madras;

Preliminary, second, and third notes on the Observations of Stars made in some British Stone Circles, by Sir Norman Lockyer, F.R.S., presented by the Board of Education;

The Commercial Possibilities of West Africa, by Viscount Mountmorres, presented by the University of Liverpool.

Proceedings of the Cambridge Antiquarian Society, No. 47, and *The Dual Origin of the Town of Cambridge*, by Arthur Gray (Cambridge Antiquarian Society, Quarto Publication. New Series, No. 1), by Exchange.

Jahrbuch des Stadtischen Museums für Völkerkunde zu Leipzig, Part I., 1906;

Annual Report of the Archaeological Survey of India (*Frontier Circle*), 1906-07, and (*Eastern Circle*), 1905-06, presented by the Government of India;

Report of the Superintendent, Archaeological Survey, Burma, 1906-07; and *Annual Report of the Government Museum and Connemara Library*, 1906-07, presented by the Government of Madras.

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FEMALE INFANTICIDE IN THE PUNJAB.

BY CAPT. A. J. O'BRIEN, C.I.E., DEPUTY COMMISSIONER, PUNJAB.

IN the Presidential address to this Society this season[1] we have the remark that Female Infanticide depends on the food supply, and the laws of marriage on female infanticide. I wish to lay before the Society a series of cases of female infanticide that do not depend on the food supply, and which instead of influencing the laws of marriage are due to their influence. I feel that this account will be the more welcome to this Society, because it shows that one effect may be the result of many different causes, and one action may have several different results. It may be bold for me to speak out in the presence of so much erudition, but there must be many others like myself who rebel at the attempts of the learned to ascribe all results to a single cause. There has been a time when all the gods in the world were connected with the sky and the signs of the zodiac. Now-a-days with equal skill proof is given that every god originated from some heroic human being. That in one part of the world the celestial bodies should be deified, and in another heroes, seems to the ultra-learned as impossible. At a recent meeting a member spoke of the impossibility of savages treating degenerate gods as dolls, and as an instance argued that no Catholics had yet

[1] *i.e.* 1907.

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made dolls of the Virgin Mary. It is the same with totemism, early marriage and the theories of the primeval family. All cases whether from China or Peru, Iceland or Samoa are forced into the same mould. The evolution of one race does not give rise to the same results as the evolution of another under different circumstances, and the same may be said of their gods, dolls, totems and social conditions. To accept that there is one cause for female infanticide is like trying to prove one origin for all forms of kingship.

Poverty, no doubt, in certain social conditions leads to infanticide, sometimes of females only, sometimes wholesale. But there are many other causes that lead to the same result. A desire for luxury may lead to infanticide among the comparatively wealthy; fear of disgrace may tend to the same result among the unmarried; while in some places it may be due to a determination to get rid of weaklings. The cases which I shall place before you are due to quite different conditions from those alluded to above. They are confined to the removal of female children only. Before I go on, I must point out that the word infanticide must be allowed to include not only direct destruction, but also neglect, both criminal, and that due to lack of interest. There are constantly cases in which a child's life might be saved by resort to medical advice, or by change of diet or by change of air. I ask you, in considering the statistics that will be laid before you, to calculate also the effect that would be produced in a country where all affection is lavished on the boy, and no expense or trouble is too great to be spent in his preservation, and where a girl is a burden to be tolerated at best.

Now I gather that in a Society like this I shall not be at all popular if I weary my hearers with a string of statistics destined to prove my point. I will, therefore, cut that part of my paper as short as possible. Any

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doubters will find the Punjab Census Volumes of Mr. Rose extremely interesting, and can search in them for further details. It will be accepted that, other things equal, there ought to be a thousand of one sex where there are a thousand of the other. Actually we find variations everywhere. Thus in England there are 1050 male births to 1000 female births, but this is corrected owing to excessive male mortality among infants, and to male emigration, until, as we know, there is a surplusage of females. In the Punjab we find that not only are there 1110 male births to 1000 female births, but the mortality among females is greater at almost every age. This is the case not only among the tribes that will come under notice, but also among tribes in which females are marketable commodities commanding useful prices. In the arid district of Mianwali, in which I have served for some years, the tribes are Mahomedan, and there is not the least suspicion that the girls are put out of the way at birth, and yet the proportion of infant females falls as low as 839 to 1000 males. In Beluchistan, a country peopled by a similar population, where the struggle for life is equally hard, a like proportion is ascribed by Mr. Hughes Buller simply to the severity of life. Whether he has any valid reasons for this assertion I do not know, but I bring this in because I am very anxious to avoid any tendency to dogmatic assertion. Even among the groups which I shall deal with there may be causes similar to those of Beluchistan and Mianwali, which would in any case reduce the number of females considerably. But it will be admitted that when the figures for female children fall below 850 per mille, they may reasonably be viewed with suspicion, and when to this we add the knowledge that in the pre-British period, and even for some time after annexation, there existed villages without a female child, I do not think that I shall have any difficulty in proving that female infanticide is

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still in existence in sections which show from 850 to 450 girls to a thousand boys.

The first premise which I must put forward to be noted is that in a greater portion of the tribes of the Punjab, especially those professing the Hindu and Sikh religions, the rule holds good that all girls must have undergone the ceremonial part of marriage before puberty, and that cohabitation commences shortly after puberty appears. The origin of this social custom is the mistrust that Orientals have of the possibility of females to endure a celibate life, and is also due to the penalties which breaches of the social laws entail not only on the offenders, but on the families of these offenders. In our individualistic society those who find it impossible to "walk with clean feet through the streets of experience" bear their own burden. But in India, where the ties not only of family but of clanship are much stronger, the parents, brothers and relations of an offender come under the ban of society. Here thousands are able to and do live a completely celibate life without reproach, but the East has not yet realized the possibility, except perhaps in the case of nuns vowed to the Deity, for whom the bonds of their religion form additional protection.

Having shown that marriage is obligatory for females in the classes under consideration, I now proceed to show that certain other social conditions may place girls in such a position that marriage is impossible for them, and that these two conflicting premises, of which the first, the necessity for marriage, is predominant, lead logically to female infanticide. The social conditions to which I refer are the group of causes that lead to female hypergamy, that is to the rule that girls must marry above them, and conversely that men should marry girls of a lower social standing. The usual cause to which this custom is ascribed is marriage by capture, and this must certainly have had its effect in the Punjab, which

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has always lain in the track of invading armies. I shall, however, show that this is but one of the causes that lead to the same result. We must allow also for sanctity, for the respect due to families descended from holy men. We must allow for the kindly nature of kings and nobles, which impels them to honour their subjects by association with the best-looking of their maidens; and we must also allow for that imitation which is the sincerest form of flattery, and which leads menials to ape the customs of their betters.

The first and perhaps the most interesting class I have to refer to is the saintly class, and as is the case with perversions of religious ideas elsewhere, the worst results almost are attained in this class. Let me point out here what a debt of gratitude we owe to those who, when the Christian religion was going through a similar form of evolution, decided that the priests from whom the majority of saints were drawn must be celibate. It is obvious that just as our society papers pay regard to an Honourable, because he or she is the offspring of a peer, it is impossible to conceive a race that paid great homage to a St. Jerome, a St. Augustine, or a St. Patrick not paying a considerable degree of respect to their children, had they had any. In India among those for whom celibacy is not the badge of a saint, we have the latter condition. The children of holy men are holy too—not perhaps as holy as their parents—but still holy. This sanctity will descend for several generations, and the time when the sanctity becomes too diffused for further respect varies with the degree of sanctity attained by the original holder. I must not continue this subject, which is in itself a fascinating one, but will merely point as a well-known example to the respect paid all over the East to the Syeds, the descendants of Mahomed's daughter, and of Ali. Given this fact, it is clear that not only the sons of holy men are holy, but their daughters are also entitled

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to veneration. This being so, it follows that while the sons of holy men can honour the daughters of mere mortals by association with them, for a layman to approach a saintly damsel is sacrilege. This law works both ways. Not only will the relations of a saintly girl feel themselves disgraced by the mere thought of a relationship with a humbler individual, but that individual himself will be restrained from offering the indignity of a proposal to one so vastly his superior. Among the polygamists this may do no harm. The Syed alluded to above marries his cousin as his first wife, and takes other lowlier females as well. But Hindus and Sikhs are in the main restricted to one wife, and hence difficulties arise. Thus while the males of the saintly caste have an unlimited field of choice, and competition to secure them as husbands may lead to handsome dowers accompanying their brides, the godly females have to compete in a market already overcrowded. Hence the result that if they are kept alive in races where marriage is a necessity and monogamy the rule, the parents must at all hazards purchase husbands for them at whatever the cost before the girls attain the age of puberty. The logical consequences of this is that when a female child is born in such a family the parents calculate the chance of her marriage, and if they do not see a probability of raising the necessary dower in time, they decide to remove her from the world before she has had time to realize her existence in the world.

Now let us take another form of society that leads to the same result. When the great Moghul King Akbar was consolidating his empire he came to the conclusion that by accepting wives from various leading tribes he would link them in kinship with himself and thus obtain their loyalty. Among the other girls that he married in this way were girls of some Punjab Jat Clans. His successors Shahjehan and Aurangzeb

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followed his example, with the result that a dozen or so of the stout Northern Clans were connected by marriages with the Emperors of Delhi. Now look at the effect this had on the aforesaid Jat Clans. Their males obtained distinction by the distinction bestowed on their clan. Their daughters had married Royalties. Obviously it followed that it was impossible to demean themselves by allowing other daughters to marry subjects. Hence if daughters were born into the world they must be removed from the world again. As among the Saints, the men of the Royal Jat Clans could find wives from the humbler circles. However, wholesale destruction was found to be too much, and a modification was made later on, by which these clans if they kept the girls alive could give them to men of the other clans with like pretensions. But here as before a difficulty still remained. The girls of the families that moved in Royal circles could only marry men of other families with similar connections, but these men were able to get girls from numerous families only too proud to give them. It followed that a very heavy dowry was necessary for the purchase of husbands by these superior girls, and only where it was in sight could they be kept alive. Statistics show clans with proportions as low as 572, 524 and 574.

Now let us look at the Khatri organization. There are variations in it from district to district, but roughly speaking the tribe is arranged as follows: At the head of the social scale we have four clans called the Dhai-Ghar or two and a half house group; below them are the Chahar-Ghar or four house group; after them the Bari or twelve house group; and lastly the Bunjahi or fifty-two house group. The above Khatri organization is hypergamous for females, or rather here we have a variation in that girls may also marry on their own level, but never beneath them. I forgot to state that

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among Hindus and Sikhs it is almost universally the rule that one must never marry within one's own house. Hence the girls of the Bunjahi group can marry on their own level into any of the other fifty-one clans of the Bunjahi, or above into the twelve Bari, or four Chahar-Ghar or four Dhai-Ghar clans. They have, therefore, a wide matrimonial field. The Bari girls have eleven clans on their level and two groups of four above them. The Chahar-Ghar have three other Chahar-Ghar and four Dhai-Ghar sections that they may join, and finally the Dhai-Ghar can only marry into the other three clans of their own group, or rather as near relations of the mother are also barred, into two and a half houses as designated in the group named. Conversely the Dhai-Ghar men can marry into many groups on the same level or down below, and they therefore have the parents of Dhai-Ghar girls at a disadvantage, should the latter come forward with only a small dot. Hence we have reasons preparing us to find female infanticide among the Dhai-Ghars, and the statistics show that our suspicions are not ill-founded.

Why the Khatris are thus organized is not well known, and I cannot tell you how it comes that the Dhai-Ghar Clans are able to arrogate a superior position. It is not the least use turning to the clans themselves for information. Although the Khatris in the Punjab are among the most keen-witted and best educated of Punjabis, their minds are not turned to the historical or antiquarian, and I have never been able to obtain explanations for the clan names derived from trees, animals and flowers from the members of the clans themselves. In the case of the Rajputs, however, we are on firmer ground. They are in the main—nothing can be said dogmatically about anything Indian—they are in the main related in a near or far degree to princes who have exercised rule at one time

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or another over principalities of varying sizes. Hence Rajputs can always obtain brides from non-Rajput tribes, to whom of course they would not think of giving their daughters. Hence, again, all Rajputs are to a greater or less degree in a difficulty of disposing of their daughters. But the Rajputs among themselves are arranged in tables of precedence which vary immensely according to the status obtained by their ancestors. It would be impossible for me to give details of their grouping in an easily intelligible form. In one district a clan might have obtained power and pre-eminence that it did not achieve in another. It might in the one place be at the top, and in another in the middle of the social ladder. But whatever the grouping may be, the status all turns on the question of the marriage of the daughters. Would group A give or take a daughter from group B? It may safely be said that marriage is expensive for every Rajput maiden, and temptations to limit families must always exist, but owing to this constant change of status it is only when we turn to the Rajput families of the hill district of Kangra, which claim and are admitted to possess the bluest blood, that we get really distinctive figures. Where there are a thousand boys, there are in some of these sections from 500 to 450 girls.

The last and most curious feature to which I shall call your attention is that some of the menial castes in certain places have as small a percentage of female children as their more distinguished neighbours. This is due to the fact that they organize themselves into groups, which in some places reflect the organizations of the masters whom they serve. I have heard that the coachman and butlers of great men are alluded to in their own circles as the Duke of Westminster or Lord Rosebery, and that their status among lesser fry is like that of their masters. Similarly it is obvious

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that a sweeper who sweeps for a Durbari Jat family is superior to the menial who plies his broom on behalf of Jats of a lower status, and it is not to be expected that he will give his daughter to such low people, though willing enough to accept homage in the form of a maiden from below. Nothing, perhaps, is so surprising to the uninitiated as the fact that those beings that we are accustomed to consider in India to be the lowest of the low—the cobbler, the sweeper or the groom—have as many grades of precedence and social distinctions as the nobility, gentry and priesthood. The sweeper who eats carrion or lizards, may give his daughter to the sweeper, who will eat the leavings of Europeans, but will never be honoured by an exchange of girls. The Plantagenet or Knight of the lowly broom serving a European may give his daughter to a fellow casteman who observes the Mahomedan rules of diet. The Mazhabi Sikhs—sweepers by origin, who having accepted the Sikh religion are recruited into our Pioneer regiments—are divided into two grades, whom we may call the "old originals" and the "latter-day men," with the usual results. The first sect take the girls from the latter but do not reciprocate, and both will take brides from the common herd of non-Sikh sweepers mentioned above. The result is that they have about as bad a proportion of females as is to be found anywhere—703 to 1000 of the other sex. You can see that this state of affairs tends to multiply itself, and nothing but the closest intimacy and most minute statistics could reveal the truth. I see that there are only 800 girls among Sikh Barbers to 1000 boys. If we studied their organization, which I have not done, we should probably find, as we have in the cases above, that the low ratio was almost automatic. Another custom which might have the same result is that which prevails in the South-East of the

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Punjab. Girls of some classes must always marry out of their own village and into a village situated to the west of them. Where the line is drawn I do not know, and I have no personal knowledge of the custom, but presuming it to exist and supposing, as is not likely, that the custom underwent no modification, you will see that we must reach a far western village where female infanticide must be practised.

It may be asked why the Government does not prevent such evils. The answer is, that in the first place a great improvement has taken place owing to the action of Government. Formerly there were villages with no girl children at all in the whole village. We have only been in the Punjab for sixty years—not a very long period to revolutionize a deep-rooted custom. In fact, the repressive action taken involves an enforcement of collective responsibility and a modified system of espionage, which would be intolerable but for the necessity of such action. In the second place, the real point is, that all social improvement must come from within, and where a whole village is agreed on the beneficial effect of female infanticide, it is very difficult for an alien Government to obtain proof of any one crime. There may be less drinking in a Prohibitionist State, but, as is well known, it is impossible to ensure that there shall be no drinking there. We with Western ideas may think it a terrible thing to take a child's life, and would at any rate consider that its mother, at least, would make some defence for its life. But those who practise these customs think otherwise. Consider that the mother has been educated to consider that to bring a female child into the section into which she has married is a crime, and the child itself an abomination and a disgrace. Would she not, if she did give birth to such a child, look on it as some mothers would on a Richard Calmady, and wish that the monster should be taken away from her at once? Do not let me give my hearers

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the idea that I make any defence of such practices. I only wish to show that it is of no use attempting to examine social evils without looking for a bit at the point of view of those that practise the evil.

It is satisfactory to note that there are signs of great improvement from within, and of readjusting the social laws to suit present conditions. It is in this readjustment that the only real hope of success lies. I think I may have made clear to you that as long as the organizations to which I have referred are rigid, there is no hope of improvement. Fortunately, however, the silly generalization about the "Changeless East," like all generalizations, is entirely a false one. The caste organizations, far from being rigid, are constantly on the change, and the repressive influence of our Government has its effect as well as improvements in ideas. Just as in Prohibition States whole generations grow up, who have no desire to break the prohibition laws, so the fact that female infanticide is discouraged strongly wherever examples can be made helps to increase the numbers of those who wish to do away with the practice. Thus the Bedi Khatris, sanctified by having produced Sikh Gurus, who have at present only 668 girls to a 1000 boys, not only interchange now-a-days with the Sodhis, another holy clan, who do not really belong to their group, but, breaking all the standard rules of exogamy, have started inter-marriage within their own clan. Among the other Khatris there have been other alterations. The lower clans have rebelled against giving their girls to the superior classes, and we thus see the breaking off of blocks like the Athzatias or Eight-clan men from the main organization who only interchange girls with each other on level terms. Every rebellion of this kind causes a diminution of possible brides to the upper castes, who therefore are stimulated to keep their own daughters alive for purpose of exchange. Or again, we find families ready to accept degradation in order to

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keep their daughters alive. Men of the two and a half houses will sometimes marry their daughter to four house or twelve house people. This entails degradation of the whole family concerned into the lower house, but the degradation is occasionally accepted and the females can be kept alive. Hence the four top clans, with a proportion of 800 to 880 female children, do not show up in the statistics so badly as if the two and a half house figure had been kept separate. There are other curative methods at work. A Jat of the top group may give his daughter to a Rajput. A poor Rajput may win wealth by accepting as a son-in-law a Prince of the distiller class. In fact, one way or another, the practice which I describe, and which was a very real one in the past, is disappearing for good before our civilization and our methods of government.

Yet the tendency towards hypergamy is always liable to crop up even in unlikely places. On the banks of the Indus there are a number of well-to-do Mahomedan farmers, among whom much rivalry and party feeling exists. One such found a difficulty in obtaining a husband suitable in his eyes to be married to his sister, so he kept her unmarried in his house long after she had come of age. It followed that some of the other yeomen, in order to show that they were as good as he was, had to keep their sisters unmarried also. As they were Mahomedans, there were no religious laws binding them to marry. Naturally, as in the similar case of Aurangzeb's two unmarried sisters, one heard whispers of scandal, but intrigue is dangerous in such households. The difficulties of mating Royal and Noble females has always been a great one. If caste rules are relaxed, as in the case of the Duke of Fife, we hear one set of objections; and if the hedge between religions is knocked down, as with the recent Spanish marriage, there are other protests. The Pharaohs and other kings disposed of their unmarried

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sisters by marrying them themselves. The argument is simple. A king cannot give his sister to a mere subject. She must be married. He is the only possible husband and he marries her accordingly. In Bengal the surplusage of females at the top hypergamous ladder is cured by Kulinism. This means that there exists a top group of professional married men, who, for a consideration in each instance, will condescend to ally themselves in matrimony with fifty or sixty girls at a time. The rule is that girls must be married is thus adhered to, and even if a girl gets but the sixtieth part of a husband, at least she can show her marriage lines to the public.

Perhaps I can best end this paper by showing a bye-product of the practice of hypergamy. In the first place, at the top of the tree it is so hard for a maiden to find a husband that it is absolutely imperative that no unfair competition should exist. Hence we find that widow re-marriage is absolutely prohibited. This from their spectacles is perfectly reasonable. A girl is lucky to get married, and if after marriage, even if it happen that she may never have visited her husband, she loses him, that is her misfortune. It is bad luck, no doubt, but that is no reason for her invading the over-stocked market again. On the other hand, while bridegrooms are few at the top of the scale, and have to be purchased with substantial dowries, as we go lower, men increase in number and girls have a wider field. We therefore find that the men at the bottom have to purchase their wives—or, to put it more euphemistically, have to pay the parents the cost of a girl's upbringing. Even then they cannot all be mated, and as nowhere do we hear of the slaughter of male children to balance the account, we find other social correctives in veiled polyandry and widow re-marriage. Where women are few, and only the elder brother can marry, he is not supposed to pay much heed to the behaviour of his brothers to his wife. When her husband

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dies, unlike the ladies above, she is much too valuable to be wasted, and is promptly married by the next brother. See here how again we have a similar result from dissimilar causes. This practice is entirely different from the Levirate custom. There a woman married her husband's brother or nearest kinsman, not because he wanted to, but because she had a right to claim that he would perpetuate through her the race of her deceased husband. Here a woman leaves her family and enters another by marriage, and when her husband dies, she has no right to dispose of herself, but remains with her husband's kinsfolk. There are many other aspects to this custom and to the main subject of my thesis, but I do not pretend to do more than give a sketch of some aspects only.

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THE BALEMBA OF THE ZOUTPANSBERG (TRANSVAAL).

BY HENRI A. JUNOD, SWISS MISSION, SHILOUVANE, ZOUTPANSBERG.

IF the soil of Zoutpansberg is rich in mineral deposits, its native population abounds also in interesting ethnographical phenomena. The strangest of these phenomena is the presence of the Balemba in the Spelonken and Selati districts: a Bantu tribe scattered amongst the Basuto and Bathonga of those parts, exactly as the Jews amongst European nations, a tribe having no chief, keeping with a great pertinacity habits totally different from those of the masters of the country, living and thriving by means of industry, moreover bearing strong Semitic characteristics, is it not enough to awake the interest of the ethnologist and to puzzle him greatly? The *Balemba* or *Malemba* are called so by the Bathonga. The Basuto call them Balepa. Their existence has been noticed long ago by the Boers, who said they were Moslems, and by the German and Swiss missionaries working in the Zoutpansberg.[1] The Blue Book on the history of the native tribes of the Transvaal (1905) has

[1] Since I wrote these lines the Rev. Mr. Schloemann, of the Berlin Mission, kindly sent me a paper published by him in the *Verhandlungen der Berliner anthropologischen Gesellschaft*, January 1894. He has given there a full description of the Balemba, which is almost entirely in accordance with the information I gathered.

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also mentioned them (p. 164), and a short account about them has been given by Mr. Wheelwright in his paper on "Native Circumcision Lodges" (*Addresses and Papers read at the S.A.A.A.S.*, 1905, vol. iii. p. 295).

I had the good luck to get new information about them from an old Shangaan who lived in the neighbourhood in the Spelonken, and I should be glad if the publication of these notes could help to solve the problem of their origin.

In fact, nothing precise is known about that *origin*. Some old Balemba of both the Spelonken and the Modjadji country told my informant the following legend: "We have come from a very remote place, on the other side of the sea. We were on a big boat. A terrible storm nearly destroyed us all. The boat was broken into two pieces. One half of us reached the shores of this country; the others were taken away with the second half of the boat, and we do not know where they are now. We climbed the mountains and arrived among the Banyai. There we settled, and after a time we moved southwards to the Transvaal; but we are not Banyai."

The Balemba speak a *language* of their own, though they have learned Sesuto and Shithonga. In making out the principal grammatical features of that dialect I discovered at once that, though very distinctly Bantu, it does not belong to our south-eastern group of Bantu languages. It has no special inflexion for the locative case, which is formed, not by the suffix *ini* or *ng*, but by means of one of the three locative prefixes: *ku*, *mu*, *pa*, as in Central Africa. As regards the classes of the nouns, they are all present, as in Zulu and Thonga, except perhaps the class *lu-zin* (*li-tin* in Thonga); but a strange feature amongst them is that the class *in-izin* (in Thonga *yin-tin*) has no plural form. *Nwombe* (ox) means both ox and oxen; *mbondola*, lion and lions, etc. Here is a list of

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some of the most characteristic nouns in the Balemba language :

Mundju, pl. bandju, man (homu).	Nyumbe, pl. id., house.
Murume, pl. banarume(?) man (vir).	Ndangwa, morulatree.
Mumbo, chief.	Hobe, pl. id., fish.
Munyana, child.	Nguku, pl. id., hen.
Muthi, pl. mithi (tree).	Zina, pl. mazina, name.
	Badza, pl. mabadza, pick.
	Bonodi, mabonodi, mealies.

Some of their adverbs : Bi, where ; Phedo, near ; Panapa, here ; Ndjambo, far away, etc.

According to my Shangaan informant, who has travelled in the Nyai and Ndjao countries, this dialect is very near the Shindjao of Northern Gazaland (Musapa). If such be the case, the only conclusion we can draw from these grammatical facts is this: the Balemba must have remained a long time amongst the Bandjao, long enough to adopt entirely their language, and thus they kept it when they moved further south. This idiom therefore does not throw any light on their first origin, nor does it give any indication regarding the place where they adopted the Semitic customs which we will describe later on.

When did the Balemba penetrate in Zoutpansberg ? They reached the Selati district (neighbourhood of Leydsdorp) *before* the Ba-Thonga of the Portuguese Territory. As the immigration of the Bi-Thonga took place in or about 1835, it is possible to admit that the Balemba made their appearance at the end of the eighteenth century. They were there before the reign of the queen Male, who had been already for many years the chief of the Suto Kaha tribe when the Nkuna clan of the Thonga fled into that district in 1835.[1]

[1] See about these dates my paper on the "Ba-Thonga of the Transvaal," vol. iii. *S.A.A.A.S.*, 1905, p. 237. The date of 1835 as being the year of

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The industry of the Balemba. The Balemba were well received by the Suto aborigines because they brought at least two new industries into the country: Pottery and metallurgy. They all know how *to make splendid pots.* The Ba-Suto had only small coarse earthenware, they gladly bought from the Balemba big round jars to make their beer or carry their water. They usually filled the pot with mealies or sorgho, the Balemba taking the mealies as a payment for the pot. This way of buying pots by exchanging them against the mealies they can contain is still customary among natives. But for the bigger pots the Balemba asked one or two iron picks. Now the Ba-Suto have learned to make their own pots; however, those manufactured by the Balemba are still very much valued.

But what made even more impression on the Ba-Suto was the *metallurgic art* of the newcomers. The Ba-Suto were already in possession of iron picks and hatchets. Where and how did they get them first? Nobody knows. The Ba-Lauti of the Leydenburg district, it is true, had still wooden picks up to a recent date, but they used to chop them out with hatchets, and this proves that they already knew iron. But the Balemba gave a great impetus to the metallurgic art. Having remained in touch with their kinsmen who were dwelling in iron or copper districts, especially in the Ba-Venda mountains, they bought from them the raw material which they had worked in their various homes. The copper was sold to them by the miners under the form of sticks called "ritsondjolo," and they transformed these sticks into a fine wire to make bracelets. For that purpose, they used two special tools which greatly

the exodus of the Ba-Nkuna has been confirmed to me since by a wonderful native chronologist whom I found in Spelonken. His name is Shinangana He was able to tell me the principal events of each year since 1835, which is for him the beginning of modern era.

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astonished the natives: One, the *Magogo*, was a piece of iron with holes in it, of different sizes; the other, a kind of pincers called *ngwenya*, viz. crocodile. They used to forge the copper into long slender bits which they introduced into the holes of the Magogo, pulling them through by means of the pincers, till it was fine enough for the fabrication of the bracelets (*busenga*). These consisted of a ring of ox-tail hair covered or surrounded by the wire. They were very much admired by the natives and had a ready sale everywhere. With the *busenga*, the Balemba used to buy anything: Kaffir corn, goats, cattle, even wives. And when they had done good business in one place they would leave the country and go to trade somewhere else with their stock. The Balemba have been the true pioneers of civilisation amongst the Ba-Suto, who were then in a very primitive condition.

Some Ba-Suto learned from them. The Palabora people, for instance, became quite a tribe of blacksmiths, and they have exploited for many decades the copper of the Palabora hills and sold it to their countrymen under the form of "lirale," viz. sticks of about 1½ feet in length, ½ inch in breadth, finished off by a semicircular head. These "lirale" are still sometimes found among the Low Country natives. Have the Suto blacksmiths of the Iron Mountain of the Klein Letaba also learned their art from the Balemba? It is difficult to say. I heard natives assert that they "came out from the reed," that is to say they were created holding in their hands the instruments of their forge! At any rate the iron industry of Klein Letaba is very old.

The Balemba used to do a good business also in *special medicines*, which they sold at high prices to the Ba-Suto. But there is nothing to wonder about in that fact. Anybody coming from far away and bringing

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new medicine is sure to become a great doctor amongst the natives, if he has enough pluck; the further away the drug has been found, the better it is! And this idea is by no means confined to the black race!

They introduced also the *domestic fowl* amongst the Ba-Suto of Zoutpansberg. Before their arrival it was unknown in the country. The Thonga of the Coast had it long ago but not the Suto of the Drakensberg, and it is so true that its introduction is relatively new that some old men and women do not eat its meat; they have not yet become accustomed to it. The Balemba called it *nguku*, and the Suto adopted that word and transformed it, according to the laws of their phonetics, into *khugu*. *Khugu*, hen, corresponds to *huku* in Thonga and *nkuku* in Zulu, just the same as *khushi*, chief, to *hosi* and *nkosi* and *nkomu*, ox, to *homu* and *nkomu*.[1]

[1] Here let me submit a little remark to Sir Harry Johnstone. . . . In his interesting book about British Central Africa, this distinguished ethnologist has tried to fix the date of the dispersion of Bantu tribes, and he states that the primitive, the Ur-Bantu nation (as Germans would say), has split into all its present divisions after the fourth century before Christ. The hen, strange to say, has something to do with this hypothesis. Sir H. Johnstone found that the word for *hen* has the same root all through the Bantu Languages: he infers from that fact that this root must have existed in the Ur-Bantu. On the other hand, it is proved that the hen reached Egypt and from Egypt the other countries of Africa only in the fourth century before Christ. Conclusion: The migration of the Bantu must be posterior to that date. I am afraid the facts which I have just stated about the Balemba introducing the hen among the Suto and *bringing its name with them* furnish a strong argument against the conclusion of Sir H. Johnstone. It is quite possible to admit that the hen has made its way through the various Bantu tribes, from Egypt to Zululand, in historical times just in the same manner as it reached the Suto of the Low Country: its name being adopted together with the animal itself—all the more easily as that name which contains *ku* in its root is a kind of onomatopeon reproducing more or less the cry of the bird: kirikiki kuku! The identity of name would not prove that it existed in the Ur-Bantu prior to the dispersion; it would only be the result of a posterior introduction of both the animal and its name amongst the already settled tribes. I do not want to raise

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Where had the Balemba found the superior knowledge which they brought with them? There is no doubt that they had *been submitted to Semitic influences*, and, in the contact with Moslems of unknown regions, they adopted some striking habits which they preserved all through their migrations with a wonderful obstinacy.

The most characteristic is their habit *of eating no meat if the animal has not been killed by them*, according to their rite, viz. by cutting its throat. The ordinary native is so fond of meat that he gladly eats it whatever it may be. The Balemba never touch any animal found dead or which has been shot. My old Shangaan knew a Molemba boy who accompanied a Boer in a hunting trip and let himself almost starve because he always refused to eat the meat of bucks killed by his master. But should a buck be shot and be still alive, he would ask the permission to cut its throat, and, if that condition were fulfilled, he would satisfy his hunger with delight. Is there any higher principle at the base of that custom kept so sacredly by the Balemba? The reason why the Jews cut the throat of butchered animals before eating their meat is well known. They act according to the old saying of Leviticus that the soul of the animal is in its blood. The blood must be kept to cover the soul of man, for the expiation of his sins; it has a sacred function to perform; therefore it must not be eaten, and meat having still blood in it is prohibited. For the Balemba it is not so. The religious side of the Semitic rite is entirely unknown. My informant says they do not fear to eat the blood. It seems therefore that they keep the custom without knowing why, and that it has only become for them a national habit to which they stick

a serious objection against the date suggested, though judging *a priori* it seems to be very recent. But I think the hen argument ought to be abandoned.

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to preserve their identity as a tribe. I suppose that it is much the same amongst most of modern Jews who would never eat meat except it be "cosher." Another fact which shows the same degeneracy is that, when they are amongst themselves, without foreign witnesses, they eat meat of animals which died a natural death or have not been killed according to the rite, and so hypocrisy has set in.

I may add here that the Balemba do not eat the zebra nor the wild pig, not on account of totemistic reasons, as they have no totems. Some think that their aversion for wild pig's meat is another Semitic feature. Such might be the case. But one must remember that the domesticated pig, which is so repugnant to the Semitic nations, has but recently been introduced amongst the Ba-Suto of the Transvaal. On the contrary, Balemba are very fond of fish, which the Suto did not eat, and of fowls which they liked to take with them in their travels in order to have some lawfully-killed meat at their disposal.

Another very strange custom which they still keep is to shave their heads very often: it is generally said, at each new moon. Such is the case in the Ba-Venda villages of the Thabina Valley (Selati district); but in Spelonken it seems that they do not do it so regularly, and that the day of the new moon is not a sacred one for them as it is in other places. The shaving of the hair of the head is for the Suto and the Thonga one of the principal signs of mourning, and this custom has done much to accentuate the difference between the Balemba and the other tribes. It helped them to preserve that splendid isolation of which they are proud, as we shall see.

A third Semitic rite which they practise with great conviction is circumcision (*ngoma*). But on this point they agree with the Ba-Suto, who have all adopted it.

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My informant is persuaded that the Balemba have brought it into the country, and that the Suto and even the Thonga have borrowed the custom from them. It is true, at anyrate, for the great Ba-Venda tribe. When Ramabulan, the grandfather of the present Venda chief, was living, he strongly objected to the *ngoma* being introduced amongst his people. But his son Makhatu got into a circumcision lodge, and was initiated. His father said: He has become a Molemba, kill him. But the people had pity on him, and when he became chief the nation adopted the new rite. Amongst other Suto tribes of Zoutpansberg circumcision is much older, and, for instance, amongst the Kaha, old men absolutely deny that they owe it to the Balemba. In Spelonken it might be different. My old Shangaan, who was circumcised about fifty years ago near the Lebole Mountain, says that the Balemba had quite a special position in the *ngoma*. They used to be the surgeons trusted with the physical operation. They provided the special charms by which the circular fence of the lodge was doctored to protect it against malignant influences from outside. They used also to perform the last operation, viz. burning the lodge on the day of the liberation of the boys, as nobody else dared to do it. The newly initiated, as it is well known, must leave the lodge and run to a pool to bathe there; it is strongly prohibited to them to look backwards when the houses of the initiation are burned, as the sight of that fire might "pierce their eyes and make them blind." The Balemba, masters of the *ngoma*, do not fear that. All those facts show, that in the north of Zoutpansberg at least, there is a special relation between the adoption of the circumcision and the Balemba. But it is hardly possible to explain its presence in Zululand in the eighteenth century in pre-Chaka days by the migration of the Balemba. Bantu are so wonderfully fond of that rite that it may have

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spread under similar circumstances in many other places of South Africa. In that respect "the Bantu Jews" were more fortunate than the European ones, who kept the circumcision for themselves, but were never able to introduce it amongst other nations.

The relations of the Balemba with the tribes of the country were always good. They had no king of their own, and submitted readily to the chiefs paying always tribute. But they paid it in *busenga*, viz. in copper bracelets of their manufacture, and never by digging the fields of the chief nor by giving him one of their daughters as a wife. Some Suto kinglets tried to force them to pay in the ordinary way. The Balemba did not refuse. But on the day which had been prescribed to them to come and dig the royal field, they all appeared with shaved skulls, and the Ba-Suto said to the chief: "Do not allow these shaved heads to enter your field! It is a sign of death! It would bring unluck to you!" When they were asked to bring a girl as wife to the chief they did the same; they cut her hair quite off, and the sight of this woman in mourning attire frightened him so much that he sent her back home. For the Balemba this was a great relief. Should the chief have accepted the girl it would have been a frightful misfortune to them. Indeed, one of their most sacred principles is that they must not intermarry with the other tribes. They call them disdainfully, "*Ba-Sindji, bali ba nyama ya mafu*, the Sindji, eaters of dead meat."[1]

They do not give them their daughters at any price. But they have no objection to take foreign women as

[1] That word *Sindji* presents a very special interest, and also throws some light on the origin of the Balemba. The ancient Arabian geographers, especially Masoudi, who wrote in 943 A.D. a relation of his travels in Africa under the title "Golden Meadows," speaks of the aborigines of Central Africa as being the *Zindji*. How strange to see that word preserved by the Balemba during 1000 years with the same meaning and the same disdain!

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wives, provided they first incorporate them to their tribe as Balemba. The ceremony of naturalisation was performed in the following curious way: The day they brought to their home the Suto bride for whom they had paid *lobola*, they used to make a hole in the back wall of one of their huts. The woman had to kneel outside and only introduce her head into the hut. Then they would shave her skull as completely as possible. She was then a Molemba.

The advent of European civilisation has been rather disastrous to the Balemba. European ware and wire are supplanting theirs, and the Kaffir trade has now passed from their hands into those of white storekeepers. When they become Christians, as is the case with some of them in our Spelonken stations, they at once lose their characteristics, which they consider as being their special form of heathenism. This is not difficult for them because, religiously speaking, the Balemba do not seem to have kept the slightest trace of faith in Allah,[1] and they adore the spirits of their forefathers just as the other natives do.

Whatever may be the fate of the Balemba—and though they are likely to be soon dragged along with their Bantu fellows in the Christianisation of the native races of South Africa—the fact of their separate existence and of the retention of their Semitic habits for two centuries at least is full of meaning. It shows what a wonderful grasp Mahommedanism has on the native mind. Consider these people knowing nothing of Allah, having forgotten entirely all higher religious teaching, if they ever received any, and notwithstanding

[1] The Rev. Mr. Schloemann says that they hold prayer-meetings more frequently than other natives, and that they conclude their prayers, addressed to their ancestors, by the word "amena," which he thinks to be identical with the Hebrew "Amen." He also states that the number 7 is sacred for them or rather that they fear it, as some Europeans do the number 13.

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this sticking for generations to some queer rites, the meaning of which they do not understand! This is the way Islam wins adepts, not in bringing to them light and spiritual principles, but in enslaving them by a number of external habits which it makes them adopt.

Nowadays the African soul is ready to part with its childish animistic representations. But it is solicited by two opposite influences—Mahommedanism and Christianity. Mahommedanism is making tremendous progress. The case of the Balemba shows that the fight between these two influences is bound to be very serious indeed, and that in the interest of the native tribes no effort must be spared to prevent the religion of the letter and of slavery from prevailing over the religion of the spirit and of liberty!

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COLLECTANEA.

Specimens of Modern Mascots and Ancient Amulets of the British Isles.

With Plates V. and VI.

(*Exhibited at the Society's Meeting, June* 17, 1908.)

There appears to have been a great revival in this country, during the last few years, of the belief in luck and protective amulets. Such amulets have, of course, continued to be used by the illiterate from prehistoric times. Amongst the educated classes, while protection from the evil eye and from witchcraft is now rarely sought, "pocket pieces" have persisted for 'luck' and for the prevention and cure of rheumatism and certain other ailments, and these classes have also been the principal field for the huge sale of rheumatism rings, 'electropathic' belts, and other objects which appeal to the charm instinct while professing to have a scientific reason for their success. The revival and survival of amulets have been, however, mainly amongst bridge-players, actors, sportsmen, motorists, gamblers, burglars, and others engaged in risky occupations.

"For in these days when Wisdom's light
On everything is shining,
Our certainty of Reason's right
Is by degrees declining;
And in a year or two the man
Who seeks unworked-for riches
Will ask on Macbeth's noted plan
The help of witches!"

(A. W. B. in *The Tribune.*)

This belief in 'luck,' and in obtaining it by things said or done or worn, is relied on by numerous advertisers in various journals

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and periodicals, but most of all in those making a special appeal to women, where can be found such advertisements as "Do you want to know what are your Lucky Days; Numbers; Months; Colours; the Christian Name of the person you should marry? Address, etc." While the servant girl still studies her "Dream Book," her mistress has "Planets of the Month," "Consult the Oracle," and many other books telling her what to do and what to avoid for 'luck.' Even tea-leaf fortune-telling has been revived, and Spiers and Pond's, Hamley's, and other large Stores have sold "The 'Nelros' Cup of Fortune" for that purpose. Astrologers, clairvoyants, palmists, writing experts, and all manner of sooth-sayers and cunning men advertise so expensively that they must have many customers, and sandwichmen promenade London streets to invite all and sundry to visit Madam This or Madam That and be 'psychometrised.' The fashion of sham occultism,—sham, because most of its devotees seem signally ignorant of the history and philosophy of occult studies,—has no doubt been a principal cause of the recent diffusion of both real and sham amulets, but other forces have probably helped. Perhaps the most important minor cause has been commercial exploitation, which has led to the advertisement and pushing of amulets almost as if they were quack remedies for 'that tired feeling.' Another minor cause may be the adoption of the word *mascot* in place of the more superstitious-seeming word *amulet*. The word mascot, which covers luck-bringing persons as well as objects, appears to have been derived from a Provençal word *mascotte* popularised by Audran's comic opera "La Mascotte," which was first performed at the end of 1880.

"Un jour, le diable, ivre d'orgueil,
Choisit dans sa grande chaudière
Des démons qu'avaient l'mauvais œil
Et les envoya sur la terre!
Mais le bon Dieu, not' protecteur,
Quand il l'apprit, créant de suite
Des anges qui portaient bonheur,
Chez nous les envoya bien vite!
Ces envoyés du paradis
Sont des mascottes, mes amis,
Heureux celui que le ciel dote
D'une mascotte! . . .

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Est-ce un malade? il est guéri!
Un pauv'? de suite il fait fortune!
Si c'est un malheureux mari,
Il perd la femm' qui l'importune! . . .

The word mascotte originally meant a gambler's 'fetish,' and was used in the patois of Marseilles, where Audran was born.

It is not necessary to refer more than briefly to the greatly increased frequency with which mascots and amulets are now mentioned in newspapers and which suggests a growth of public interest in such objects. Every folklorist who keeps a scrapbook must have pasted into it many such extracts as the following, from the report in the *Morning Leader* of July 11, 1908, of the hearing of a summons against an East Ham schoolmaster for caning a thirteen-year-old truant:

"When the schoolmaster told you he was going to cane you, did you not take a piece of coal out of your pocket and threaten to throw it at him?—Yes.

"What did you have the coal for?—Luck.

"What!—To get luck with."

Dr. Tibbles' Vi-Cocoa is advertised in this way. "Never Despair! A silver sixpence may be your mascot and make you a survival of the fittest. . . . Just straightway invest it in a packet," etc. Posters issued by Pickfords, the carriers, display a gigantic horse-shoe, having seven nails and inscribed "good luck." At the time of the Townshend enquiry in 1906, the Marchioness of Townshend was photographed for the press carrying a stray black cat in her arms to the Court as a mascot for luck, and in the same year portraits were printed of little Jimmie Wray, son of the trainer of the visiting Harvard crew, as "the champion mascot" of that crew. Even in Parliamentary bye-elections the mascot now seems to play its part. For instance, at Leeds in 1907, the Conservative candidate was given by an enthusiastic woman a heavy parcel, saying, "Si tha! Tak that, and it'll bring tha luck." It was a lump of coal. "Put it i' tha pocket, and tha'll be Member o' Parliament to-night." But he was not! At Hereford the Liberal candidate had as mascot a beautiful Skye terrier, which turned up at the Committee rooms on the day the campaign

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was started and from that time never left the candidate. Yet the Liberal was not returned!

The revived 'craze' for mascots and amulets may make it interesting to illustrate some points in their choice and use by the following specimens, which, however, are not by any means exhaustive even of the writers' collections:—

A. Books. Two books published here in 1907, and reviewed in this number of *Folk-Lore*,—Dr. W. T. Fernie's "Precious Stones: for curative wear; and other remedial uses: likewise the Nobler Metals," and Bratley's "The Power of Gems and Charms,"—quite seriously justify the use of amulets. Bratley, for instance, writes (pp. vi-vii):

"Is the belief in the power of charms all imagination? To this the writer would emphatically say, No; and it has been his endeavour to show in the following pages the reason and logic of the power claimed for these things. . . . A few years ago wireless telegraphy, aerial navigation, human radiations, and many other achievements of modern science would have been laughed at as the vain imaginings of a superstitious dreamer. To-day these things are labelled science; therefore the writer ventures to suggest that the efficiency of charms and precious stones may be recognised and placed on a scientific basis before many years are past."

Dr. Fernie writes (p. 4):

"A main purpose of the volume now undertaken is to vindicate on sound, and even scientific, grounds, the confidence reposed by our forefathers in Precious Stones for remedial uses, whether by outward wear, or by such other means as were inspired by nature and gleaned by simple experience."

Side by side with these books is put the pamphlet, "A modest defence of the caveat given the wearers of impoisoned Amulets, as *Preseruatives from the Plague*: . . . by Fr. Hering," London, 1604. (The term amulet, according to Dr. Murray's dictionary, did not come into regular use until after 1600, when it was adapted from *amulētum*, a word of unknown origin.) The pamphlet examines the reasons alleged for the wearing as "plague cakes" of bags of arsenic over the heart and next the skin,—such as "that Arsenicke doth by a certaine secret Antipathy or contrariety oppugne, vanquish and expell the poison of the Plague," urging, very sensibly, "Let then some man tell me how he can be sure, that the poison of the Plague shall not draw to it the venim of the outward medecine; and why the poison thereof

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may not be stronger and greater than the other," and complaining that on account of his views, "I haue beene of late discourteously and hardly intreated, reiected and shut out from conference." Another pamphlet,—"The late Dreadful Plague at Marseilles Compared with that terrible Plague In London, in the year 1665. . . . *By the Author of the* Practical Scheme. This Book is (for the Publick Good) Given *Gratis*, only Up one Pair of Stairs at the Sign of the Celebrated Anodyne Necklace . . . 1721," —advertises Dr. Tanner's famous Anodyne Necklace, saying:

"Hence by the by, may be inferred, the Reasonableness of Childrens wearing an Anodyne Necklace, which may be assisting to them in the Easy Breeding and Cutting of their Teeth, as a Dried Toad is of Service in the Plague. . . . And as for Children in particular, 'tis A Fit Remedy for them, who never are very willing to take much Physick inwardly. *Si enim* as Dodonæus (Professor of Physick at *Leyden*), I. 1. c. 6. says Infantes nolint, aut non possint medicamenta interna sumere, Amuleta applicare expedit: infantuli enim non Medicamentis internis, adeo quam Amuletis Curari volunt."

B. Motor mascots. These can now be obtained at Gamage's and elsewhere, but so far are used much more generally and more seriously on motor cars in the United States and France than here. Dunhill's 'Motorities' advertisements comprise rag-doll and metal mascots for fixing to the cap of the radiator. The one usually illustrated is a policeman holding out his hand to stop traffic and headed "Propitiate the fates!!" A similar French mascot is a blindfolded gendarme. Advertisements of cars show them fitted on the radiator with metal dog and cat mascots, but these figures and the 'Teddy bears,' Caran d'Ache and other toys, and wooden models of motor cars which are to be seen on cars in the streets, are carried 'for fun' rather than as genuine amulets. The chauffeur, however, often carries as a real charm a nail which has caused a puncture, or a holed stone, and there has been also an interesting revival of mediæval travellers' amulets in the form of representations of the travellers' patron, St. Christopher. Two such mascots were shown, one of which appears in Fig. 2. It will be seen that this engraved disc, which is screwed to the front of the radiator, while beautifully worked would not be conspicuous at a distance or specially ornamental, and might easily be mistaken for a trade mark. Some French St. Christophers for motors are said to be inscribed, "He that looks upon the image of St.

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Christopher this day shall neither fall nor faint." Other genuine amulets may also occasionally be seen in use. One day this summer a magnificent (Italian?) car at Brooklands had hung from its radiator cap a metal plate on which was pasted a coloured figure of a stork, a well-known amulet. Fig. 3 shows another motor mascot, a horse-shoe in red and gilt, with seven nail heads, to be fastened to the front of the radiator and containing in its cup on a red ground three four-leaved clovers. One would expect a horse-shoe to be rather injurious than protective to the horse's motor rival, but a horse-shoe was also carried by Edge in his twenty-four hours' ride in 1907. Relics of the Hand Cross motor omnibus disaster were eagerly sought by some motorists as mascots against similar accidents. Miniature copies of the policeman, Caran d'Ache toys, etc., are advertised by Elkington & Co. as "novelties in jewellery. Elkington motor mascots."

C. Commercial amulets, or modern made-up amulets brought into vogue generally by skilful advertising and by the circulation of stories of their power. The most notable of these commercial amulets are the objects made of New Zealand paunamu, greenstone, or "lucky jade," and a tiny 'Hei tiki,' or Maori god, and war club were shown. The wearing of a greenstone necklace by the Queen, and the stories that greenstone objects were carried by every member of the victorious All Blacks football team, by Lord Rosebery when Cicero won the Derby, by Lord Rothschild when St. Amant won his race, etc., no doubt are responsible for the boom in "lucky jade." Hei tikis, dwarf figures, and lucky sixpences are the favourite bridge mascots. Two Caran d'Ache toys, advertised as "new bridge mascots," were also shown. Fig. 4 shows one of twelve scent sachets exhibited, coloured and marked with the appropriate astrological symbol for each month and stamped, absurdly, on the side not shown, "The 'Charmides' Sachet. Regd." Other objects exhibited were three small discs for suspension, of different colours and with coloured stars in them, and inscribed, "This be your lucky star"; silver lucky pig; mother-of-pearl horse-shoe brooch; bunch of silver cross, anchor, and heart (faith, hope, and love); "lucky farthing" with imitation gem inserted, and possibly suggested by the famous "Lee penny"; 'zodiac' gold ring, engraved with the signs of the

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zodiac in West Africa and made chiefly for the London market; gilt four-leaved clover marked on its leaves respectively with a three-leaved clover, horse-shoe, pig, and the words "Good-luck"; and bunch of hunchback, harlequin, policeman, pantaloon, and columbine. The most interesting of these exhibits was a card of "Your lucky birth-month brooch" (C. A. & Co's. Copyright). These were cheap brooches set with glass coloured in imitation of the gems allotted to the different months for 'luck,' and the jeweller from whom they were bought said that he had sold a large number. Other similar mascots, seen but not exhibited, are "the lucky princess wedding ring," inscribed in old English style with any one chosen of a set of posies, and golden "lucky horse-shoes," which had seven nail heads and were engraved, "I keep your luck in," the card holding them announcing, "Lucky horse-shoes. These keep your luck in."

D. Imported "lucky charms" which are not amulets in their country of origin. A common Kaffir bangle, of copper and iron wire and beads, was shown, bought from a jeweller's shop near a girls' training college, and described on a window card as "Kaffir Bangles. Native work. Anti-rheumatic and lucky." Native bangles appear to have gained a reputation, quite recently, as lucky, and Miss Phyllis Dare, in *London Opinion* (June 29, 1907), tells the following story, quoted here as an example of the kind of tale which establishes such objects as amulets:

"A particularly curious experience happened not very long ago to a friend of mine when she was playing in pantomime at Glasgow. About a fortnight before the piece came to an end she received, anonymously, one morning a Zulu bangle. Writing to me the same day she referred to this anonymous present and added, 'I am quite sure that I shall now have some good stroke of luck, for Zulu bangles are very lucky indeed.' And, sure enough, she did have a stroke of luck, for she received a letter the same evening from some solicitors in New York informing her that an uncle, of whose very existence she had almost forgotten, had died suddenly, leaving her in his will the useful sum of £1500. It seems superfluous to add that those members of the profession who happened to hear of this curious incident have ever since looked upon a Zulu bangle as a lucky mascot."

When an actress eloped in August from her company in Dublin, to marry a rich American, it was recorded that she had been in the habit of wearing no jewellery "except two Zulu bangles for luck."

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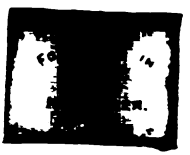
PLATE V.

2



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Leonardson & Co.

Mascots and Amulets of the British Isles.

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Other objects exhibited were two plaster figures sold as "Japanese mascots" (Fig. 5), and five small Japanese pendants of various designs containing tiny dice. The latter objects were sold here as "lucky charms," probably on account of the dice, but in Japan may be only a means of secret gambling.

E. Imported foreign amulets and imitations of foreign amulets. A considerable number of Italian mother-of-pearl amulets appear to be imported and sold as 'lucky charms,' and as specimens were shown a cat, dog, heart, skull, and hunchback. The hunchback, or gobbo, seems to have become established as a mascot here. Miss Dare, in the article cited above, says that, "although he has been on the stage for years, a well-known Shakespearian actor even to-day always hires a hunchback to sit in his dressing-room on a first night." Gold charms, bought in London, and exhibited, included the Japanese 'tomoye,' the Chinese Ku-ei or character signifying "good luck," the sign of the zodiac for a birth month, and the fylfot, "most ancient symbol of good fortune." Other charms commonly sold, especially for luck at bridge, are the Egyptian ankh cross, the nefer or symbol for good fortune, and sistrum. Other amulets exhibited were black wood and shell lucky pigs; silver crescent inscribed "good luck" and with a silver pig suspended from the upper horn; metal slipper; metal boot; bottle of Jordan water; and a red fungus with white spots (a German luck charm). Fig. 6 shows a silver-mounted tiger's claw, sold by an old Jewess as lucky.

F. Amulets of British origin. A number of groups of charms, intended to illustrate the principal types of British amulets, were shown and explained.

The group of bone amulets comprised a hammer-shaped bone from a sheep's head, carried at Whitby by fishermen as a preservative from drowning, and a similar bone carried by labourers in London as a charm against rheumatism (Fig. 1). This bone, or 'Thor's hammer,' is also worn in the Isle of Man. The *os sacrum*, or last bone of the back of a rabbit, when deprived of two horn-like projections, closely resembles a fox's head. One specimen exhibited was obtained from a maidservant from Oxfordshire, who said that it was commonly worn for luck, and that, from its appearance, "it must mean something." (The same girl, with

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her brothers and sisters, was, as a child, made by her mother to eat, as a cure for whooping cough, bread which had been buried for three days in a pot in the ground.) Fig. 7 shows a second specimen, mounted as a gold scarf pin and fitted with onyx eyes; this was worn by a recently deceased solicitor. A "cramp bone" exhibited had been preserved for the cure of cramp in one family for over 100 years, and apparently consists of a sawn-off portion of a horse's frog. A rabbit's foot is a well-known amulet in this country, being mounted, for example, on bonnets adorned with the unlucky peacock's feathers. Fig. 8 shows a rabbit's foot bought here, but apparently, from the accompanying bill, prepared in the United States. The bill contains illustrations of six forms in which the foot can be obtained, and runs as follows:

"NEW MASCOT IN STERLING SILVER.

"In many parts of the country it is considered a great sign of good luck to carry somewhere on the person a rabbit's foot, either as a watch charm or in some other way. It is said, indeed, that one of our Presidential candidates carries one constantly in his pocket.

"The articles illustrated above are made of rabbits' feet cleverly mounted in sterling silver. The manufacturers claim that each is the left hind foot of a rabbit killed in a country graveyard at midnight, during the dark of the moon, on Friday, the thirteenth of the month, by a cross-eyed, left-handed, red-headed, bow-legged negro riding a white horse. This we do not guarantee.

"We are prepared to fill mail orders, with privilege of return if not satisfactory."

From the word "month" the manufacturers seem to have made an addition of their own to a genuine negro superstition. There was a curious legal action in New York, in 1905, to recover a rabbit's foot mascot from Nan Patterson, the Florodora chorus girl who was acquitted of the charge of murdering an English bookmaker. It seems that this rabbit's foot had been borne as an amulet at the trials of a number of alleged murderers, and that Nan Patterson was offered by a certain Elkhart all her legal charges if she refused to return it. The recovered foot was offered to Harry Thaw for his trial, but refused by him.

Several horse-shoe charms were shown, one of which had been hung up for several years for luck in a London house, and another (Fig. 9) was a miniature one specially made for a woman who suspended it for 19 years, as a luck charm, from her gas bracket.

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One of the writers, when buying several Roman Catholic medals for children, also exhibited, from a London street stall, noticed on it a horse-shoe which had once been gilded and was supported, easel fashion, by a twisted wire. On asking the price, he was told it could not be sold. "The fact is, it belongs to a neighbour. We've had very bad luck since we started this stall, and he's lent it to us to see if it'll turn our luck. But I don't see that we've done much better." It will be remembered that, while Mr. Sievier was awaiting the jury's verdict in a recent Old Bailey trial, a horse-shoe in a bag was handed up to him "for luck." When "Ken's Kabin" was opened by the revolting waitresses last April, the newspapers noted that

"immediately after the opening hour yesterday a 'bus horse cast a shoe opposite the 'Kabin' door. The quick-eyed attendant outside espied this omen of good fortune, and darted after it. Returning with his prize, he presented it to 'Ken,' who passed it on to Mrs. Holland, who, in turn, made an interesting discovery. There were five nails in the discarded shoe. 'And there are five more years of the lease of this shop to run: a nail for each year,' exclaimed Mrs. Holland joyfully."

A few days later "Ken's Kabin" was closed.

The ring charms shown comprised a silver "longevity ring" of two interlaced snakes; evil-eye ring of silver set with a red chalcedony; astrological ring made under the sign of Libra; gold toadstone ring for the cure of king's evil; ring with onyx cut to form eye for warding off evil eye; and rheumatism ring containing a strip of squirrel's skin. In connection with the last object, it may be interesting to note that a Sioux Indian amulet against rheumatism is the lower jaw of a squirrel.

The shell charms comprised a cowrie attached to a seal, and a cowrie set with a tiny compass and sold as 'lucky' by a London coster.

The stone amulets comprise the two most original forms of amulet still to be found in the British Isles, the naturally-perforated stone and the many objects known as "thunderbolts." As to the primitive mind any object of abnormal shape suggested "magic," holed stones, nodules of iron pyrites, belemnites, flint arrow heads, and the like were believed to possess powers of protection from lightning and from many of the ills which assail the body. Such beliefs appear to have existed in prehistoric times, for many such

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objects have been found associated with deposits of Neolithic age. Several perforated discs of stone were shown to illustrate this, as well as a fossil echinoderm embedded in a perforated flint and found on the breast of the skeleton in a Saxon interment on the South Downs. A fossil shown from the Cretaceous formation, known as *Porosphora globularis*, is a rounded body having a natural perforation, and it was suggested that this may have been the natural type from which globular beads were derived, tubular beads originating from the stems of encrinites, known in Yorkshire as St. Cuthbert's beads. Both these fossils have been found associated with prehistoric burials. A large water-worn stone, perforated for suspension, was a hag-stone from Lancashire, in use about ninety years ago as a protection from hags or witches. Upon it a cross had been engraved, a Christian symbol being thus grafted upon a pre-Christian amulet. A polished Neolithic celt (Fig. 11), found deposited upon the open roof beam of a cottage near Portrush, Ireland, had been regarded as a thunderbolt,[1] and a belemnite (Fig 12) was so regarded in Surrey, as also were nodules of iron pyrites from the Cretaceous formation near Croydon collected by Mr. Lovett about forty years ago. The story of a beautifully polished greenstone celt shown illustrates the difficulty of obtaining such objects from their possessors. About twenty-five years ago, during a visit to Jersey, Mr. Lovett found this celt in a labourer's cottage, and much wished to add it to his collection of stone implements. The owner, however, would not part with it, saying that it was a thunderbolt and would save his family from sickness and harm. He was offered five shillings, and a few days later ten shillings, but would not listen to the offers. The following year Mr. Lovett again called upon the owner of the thunderbolt, and offered him fifteen shillings for it, with no result. The bid was raised to twenty shillings, but without success. About eight months later a

[1] Such celts are thought in Ireland to protect cottages from lightning, and the same protection is ascribed in England to the house leek, *sempervivum tectorum*, and may have led to its growth on roofs. In Germany *sempervivum soboliferum* is called the "thunder flower," as well as "Jupiter's beard," and is referred to in an edict by Charlemagne, "Et habeat quisque supra domum suum Jovis barbam." In Japan the "sunrise grass" or *hinode*, if growing on a house-roof, is expected to protect it against fire.

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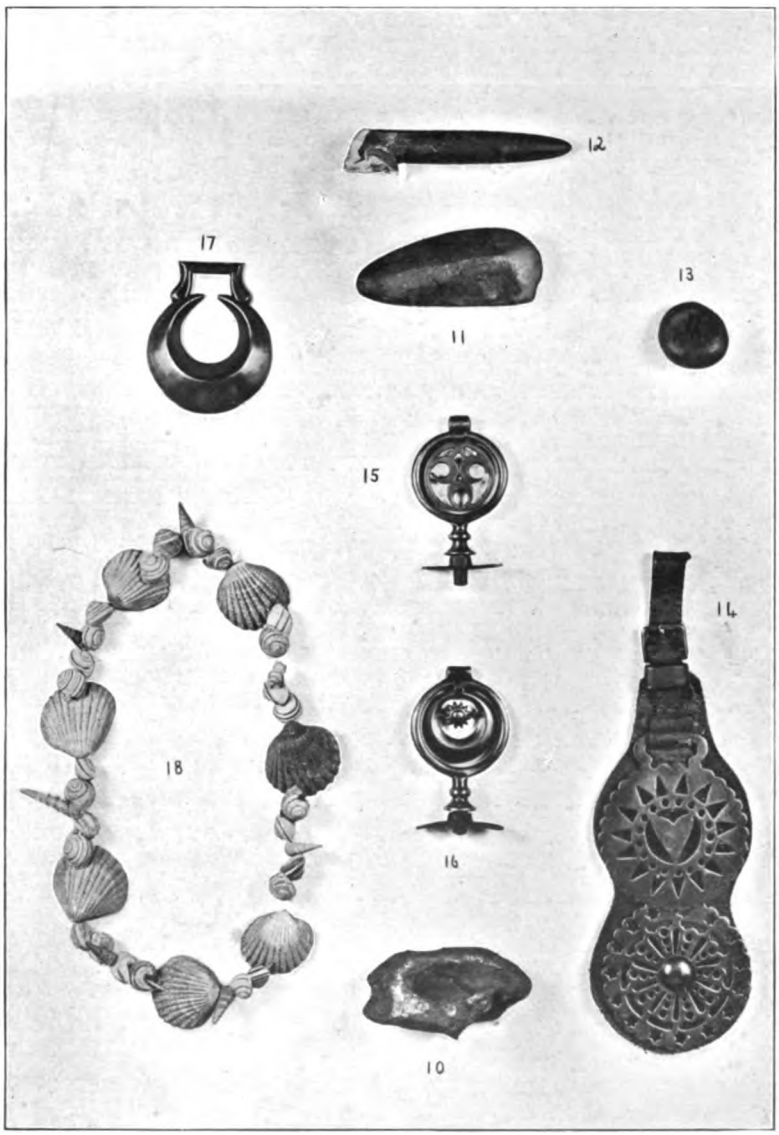
PLATE VI.



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friend in the island wrote that the man who had the curious stone was "hard up," and had asked whether the gentleman from London would still be willing to buy it, so that only after two years did the stone change hands. Fig. 13 shows a water-worn flint with natural perforation, from Antrim, used to tie to the horns of cows to prevent the fairies from stealing the milk. A similar specimen from Suffolk was regarded as a luck amulet, while a third specimen, from Somersetshire, was hung at the entrance to a garden to protect the fruit from witches (Fig. 10). Flint arrowheads of Neolithic age, used in Antrim to cure cows of "grup," were also exhibited. The arrow-heads were boiled in water, which was given to the cows to drink, the wizard who performed the charm repeating an incantation, while he himself drank some whisky as a most important part of the function! A perforated crinoid stem from Hayling Island, worn by a woman as a protective amulet, was also shown.

The string charms exhibited comprised a necklace recently worn in London successfully to stop nose-bleeding, and consisting of nine strands of red purse silk tied in eight knots, and then round the neck by a ninth knot, by persons of the opposite sex; and a charm, alleged to have prevented the return of severe old-standing lumbago, consisting of two interlaced skeins of white silk to be tied round the waist. The use of white, instead of red, silk in a charm seemed very unusual. In English as well as in foreign amulets red is important, and red flannel is always looked on as superior to white flannel for chest protectors, probably from the same preference. A London shop girl recently said to a sympathising customer that she could never have endured the long hours of standing if she had not worn *red* stockings. When the white silk charm for lumbago was mentioned to an Essex lady, 86 years old, she at once remarked that she knew the charm, but it ought to be *red* silk. The lady who wore the charm learnt its use from another lady who, like herself, had lived for many years away from this country, so that the white colour may be the result of forgetfulness.

The vegetable charms shown comprised a potato carried for rheumatism, given by an old lady who possessed two, and was at the time wearing strings of jute round her neck for asthma; the

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seed of a West Indian plant, *Entada scandens*, sometimes washed up by the Gulf Stream on the western shores of Ireland and Scotland, and as a 'Virgin Mary bean' thought to assist women at the time of childbirth; a glass locket enclosing white heather;[1] and a series of very curious rush crosses, somewhat resembling the svastika, from Antrim. The latter are locally known as "St. Bridget's crosses," and are hung as amulets near the sleeping beds, probably as a charm against witches in the form of nightmares.

Other miscellaneous British amulets shown were a hawk's foot brooch, the silver cover of an ancient amulet case, and two lucky doubly bent sixpences, and a lucky doubly bent shilling.

G. Ornaments which were once amulets. Brass horse charms, of which some are shown in Figs. 14, 15, and 16, and which seem now to be passing out of use, appear, like certain British phallic charms, to be traceable to Roman times, the lunar type (Fig. 17) having persisted, practically unchanged, ever since. These were essentially evil-eye charms for the protection of the horse. (See *The Reliquary*, April and October, 1906.) Fig. 18 shows a shell necklace from Southport. When at the last British Association Meeting there, Mr. Lovett noticed in several fancy dealers' shops bundles of shell necklaces of identical pattern. When he came presently to another shop of the same kind in which there was an old woman, he went in and asked, "What are these necklaces?" "Three pence." "I mean, what are they for?" "For visitors." "I will buy some. But why are they all made exactly the same way?" "Because they are made by the fishermen." "Why do they make them in that particular way?" "Because they have always been made in that way. I made them that way when I was a girl, and my mother used to make them that way." "But you can't have made them for visitors when you were a girl. There were no visitors. What did you make them for then?" "Oh, just for fun." "No, you didn't make them for fun,—you made them for luck." "Who told you that? They said so, but that was silly." Another old woman then came into the

[1] White heather (from the Surrey hills?) has been sold by gutter merchants along Cheapside, London, this autumn from little trays bearing cards, "Real Scotch lucky white heather."

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shop, and was presently asked by the shopkeeper to show the 'spider shell' in her pocket. This proved to be a pelican's foot shell, which she would not part with. It had been carried by her husband for thirty years, and was now carried by herself 'for luck.' Mr. Lovett would be glad to know of any other shell necklaces of special design made by fisher folk.

H. Amulets in disguise, or objects practically serving as amulets though not professedly so, were illustrated by a rheumatism ring with advertisements quoting Ellen Thorneycroft Fowler, the Countess of Dudley, W. S. Gilbert, J. L. Toole, etc., as believers, and tracing the descent of rheumatism rings from the story of the Westminster Abbey ring of Edward the Confessor. An unopened "seal" of Joanna Southcott, ensuring salvation to one of her followers over 90 years ago, was exhibited as a specimen of the "amulets" distributed by several religious fanatics.

A. R. Wright.
E. Lovett.

In the discussion which followed the exhibition, Mr. Tabor said he wished to bear testimony to the great amount of energy and research Messrs. Lovett and Wright had displayed in collecting the articles exhibited, and the beliefs in connection therewith, but he was bound to say he was not altogether in accordance with them as to the popular beliefs in the efficacy of some of the mascots exhibited; he thought that vogue rather than superstition was accountable for the use of many of these amulets by people who knew full well that there was no inherent talismanic virtue in them. At a recent Whist Drive, where many of the guests were people of notoriety in the world of letters, he noticed several of the unlucky players get up and turn their chairs (not always in the same direction), and, from the way in which this was done, he came to the conclusion that they did not anticipate any good to result, but merely did it *pour rire.* Mr. Tabor admitted that there might be one person in a thousand who would fix some well-known old charm to their motor cars in full belief that it would help them to avoid accidents, but thought that the majority of the clients

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of the firms who advertised mascots bought them for fun and to be like their neighbours. A motor car is a costly article, and not generally owned by an illiterate person, and the speaker could not bring himself to believe that the well-educated man or woman really believed in the efficacy of charms of this sort; the lady who wears a lucky pig on a bangle surely does so for no other reason than that of fashion, although she may be illustrating the last link in the survival of an old belief. It is different with physical curative charms; in this case a process of faith-healing may have proved the efficacy of a fixed belief in the power of a certain amulet, and the consequent effect of mind upon body is often undoubtedly attributed to talismanic charms, but where the results attained, or desired, are objective and not subjective, he could not agree with the readers of the paper as to the prevalence of a popular belief. Mr. Tabor thought the preference for red over white flannel for chest protectors was due to the fact that red is both physically and artistically a warmer colour, and conserves the heat of the body, and that possibly the belief in the superior efficacy of red over white when worn as a charm in the form of a skein may have arisen from comparison of results obtained with the two colours when used for clothing; these results in less enlightened days may have been attributed to magic influence. The London shop-girl did not appear even parenthetically to hint that there was magic in the colour of her red stockings; she probably only meant that they kept her legs and feet warm, although they were exposed to the draughts of a shop-counter.

In conclusion, Mr. Tabor animadverted rather severely on Mr. Lovett's method of collecting information by asking leading questions; he said no judge would allow evidence to be obtained in this manner; the old lady with the necklaces herself combated the theory the joint authors of the paper were trying to prove (viz., a present popular belief in amulets), when she remarked: "They said so, but that was silly." Mr. Lovett's own witness would not fall into the ideas to which his questions were leading—a clear case of Balaam and Balak. Mr. Tabor hoped folk-lore collecting would always be done without suggestion, as

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the temptation to please a prospective client or a present benefactor might often be too great for the narrator.

Mr. Gomme pointed out that the two collections exhibited dovetailed into one another, and that the genuine folklore character of the modern mascot was confirmed by its resemblance in idea and nature to the ancient amulet.

Mr. Calderon suggested that the tendency to revert to amulets was probably due in great part to literary promulgation. The attention given to such objects by the halfpenny press led to their diffusion amongst readers.

Mr. Hildburgh drew attention to a penny weekly, *The Mystic*, and the advertisements therein of "The Mystic Millinery, Luck Millinery and Astrological Fashions Co., Ltd.,"[1] and explained that the "Japanese mascots" shown were figures of puppies given by relatives to a baby boy as symbols of health and vigour, after its first visit to a temple.

The President said that from his experience the modern belief in amulets as aids to luck was genuine and widely spread.

Folk-Tales of the Aborigines of New South Wales.

(*Continued from p. 227.*)

IV. Origin of the Bar in the Murrumbidgee River at Balranald. (*Wathi-wathi Tribe.*)

About two miles below the town of Balranald, there is a low rocky bar across the bed of the Murrumbidgee river, which is only visible in dry weather whem the stream is low. The aboriginal name of this bar is Bangonjee-butthu. Its formation is accounted for by the following native legend. A large tribe of blacks were camped on the edge of a sandhill in the locality, and one hot summer afternoon a number of little boys went into the river for a bathe, and all of them got drowned. The

[1] The same weekly also advertises £400 per annum for "Scholarships for children founded on their Horoscopes," for which "A number of well-known and skilled astrologers will be engaged to cast the horoscopes according to the data supplied, and their decision must in every case be considered final."

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[illegible] food at the time and the bodies were [illegible] the house a some months, when the [illegible] the native tribe, and the natives believed [illegible] the ashes of their children.

[illegible] CURE FOR HEADACHE.
[illegible] Tribe.)

[illegible] was persuaded by the bat to leave [illegible] away with him. So one day the crow [illegible] heard the crimson-wing parrot, and [illegible] Mrs. Crow was not there, but they [illegible] of the run-away pair. The crimson-[illegible] "I suppose you are going after the [illegible] The crow replied that he did not intend [illegible] he would go and have some talk with the [illegible], and asked the crimson-wing to come and [illegible] of two they overtook the fugitives, and the [illegible] to defend himself. The crow addressed him [illegible] "You can keep my wife, now that she has gone [illegible], but I have come to ask you for the *Kummillera* [illegible] she wears in front, and also for her *wan'gin*." The wife took off these articles of dress and [illegible] to the bat who gave them to the crow. The [illegible] and the crow then started back to their own [illegible] after using the *Kummillera* to brush the flies and [illegible] off his face. Next day the crow had a headache, [illegible] the fatigue and worry of the journey, and he bound [illegible] waist-belt round his head. He explained to the crimson-[illegible] that he always cured a headache by this means, which was [illegible] he had taken so much trouble to recover the *wan'gin*.

HOW THE KAMILAROI ACQUIRED FIRE. (*Kamilaroi Tribe.*)

[illegible] time the crow was the only one who was acquainted [illegible] and its uses. When the other people had been eating [illegible] blood was always observed around their mouths and jaws, [illegible] of that kind was ever noticed about the crow's [illegible] being questioned on the subject, he said he always cut

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his meat into small pieces with his stone knife, but his answer was not considered satisfactory. He was invited to a corroboree where some comical fellows were to perform. After a number of clever dancers had taken their turn, without disturbing the crow's equanimity, the shingle-back and sleepy-lizard danced along by the camp-fires, singing:

"Yamburngain bumbaingo nyi dhu-u-ra
Gunaga bid-yeringga bŭmbŭl guna-guna."[1]

All the time they were performing, the ordure was trickling down their legs, and when they gave a special jump there was an extra discharge of it. This so completely engrossed the crow's attention that the sparrow-hawk, Gur-gur, came up beside him, catching hold of the little bag containing the fire, and running away with it. When the crow saw what had happened, he rushed after Gur-gur, and in the scuffle the fire got jerked out of the bag, speedily igniting the dry grass and leaves. The crow tried his best to prevent the fire from getting away by stamping upon it with his feet, and when that did not succeed he lay down full length and rolled over and over among the burning grass, but all his attempts to recover possession of the fire were unavailing. It spread through the whole country, so that all the people had their share of it, and have used it ever since for cooking and other purposes.

The crow got so saturated with blackness by rolling so much in the burnt grass, that he has retained that colour to the present day. The whitish rings round a crow's eyes show where the skin was scorched on that occasion. (Most of my Australian readers will know that when a blackfellow is burnt severely, a white patch usually remains where the skin was injured.)

VII. The Emu and the Crow.[2] (*Burranbinga Tribe.*)

The emu and the crow were man and wife, and lived in a *gurli*, or hut. One very wet day they remained indoors, and the emu, who was always addicted to kicking his legs about,

[1] Rhyme unsuitable for translation.

[2] Mrs. K. L. Parker narrates a somewhat similar story, told among the Yualĕai tribe, in her *Australian Legendary Tales* (London, 1896), pp. 73-74.

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were made. Then a thunderstorm arose, accompanied by much rain, which flowed along the watercourses prepared for it, and filled the newly-made lake.

Some days afterward, the Lake-maker was sitting under a shady tree on its banks, when he espied a number of strange blackfellows approaching it to make their camp. He took up his boomerang and threw it with all his might in their direction. This magical weapon spun round and round among them, striking each one upon the chin, cutting a triangular piece out of their beards, whereupon every man became a musk-duck, and swam out into the water. This accounts for the fork in the beard-like appendage of the musk-ducks which now inhabit the lake.

IX. The Native Cat and the Fishermen. (*Mailpurlgu Tribe.*)

In ancient times the Native Cat, Pupilla, was a renowned sorcerer and warrior of the Mailpurlgu tribe, and belonged to the Kilpungurra cycle. He had his camp in a hole in the ground on the bank of the Darling river, about twenty miles above where the town of Menindi now stands. It was close to what the white people call "Albemarle Station," but I forgot to enquire the aboriginal name.

One day a family of strange blacks came to the river to catch fish, and at night they made their camp in the vicinity of the cat's home. At early dawn next morning, the Native Cat was roaming along, and, finding the fishing nets lying near the bank, he carried them away with him to his camp, and hid them there. Then he sat at the mouth of the hole and awaited results. When the strange blacks went to the river to resume their fishing, they found their nets had been stolen, and followed on along the tracks of the purloiner. When they came close to his abode they saw one of his legs projecting above the surface of the ground. Several strong men sneaked noiselessly up, and, catching hold of the leg, applied all their strength in endeavouring to haul the cat out of the hole. He was too strong for them, however, and, drawing his foot out of their grasp, retired to the bottom of his den. All the

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blacks, men and women, began peering down at him, and tried to throw spears, but he spat or belched a dense smoke out of his mouth, which prevented them from seeing him. This smoke comprised several colours, and ascended into the sky and formed the rainbow. When the smoke cleared away, the men and women came to the brink again and looked down. In those old times the women had beards the same as the men. The cat immediately belched forth fire, which reached to the surface. When the men saw the flame ascending they turned their faces quickly away, but the women were so intent upon watching this new manœuvre of the cat that the blaze singed their beards clean off, and they never grew again, which explains why the women have no beards at the present day.

When the men saw the way their wives and daughters had been disfigured, they made open war upon the Native Cat, who fled away towards the setting sun, till he got clean out of their reach. There he made a camp, and lived upon nardoo seed. After a time he made up his mind to return to his own haunts, and punish the people who had driven him out of it. One morning he started on this homeward journey, carrying with him the stones he used for grinding the nardoo seed. Although he travelled a long way, he found himself at night back at his western camp. Next day he made another attempt, but again discovered, as the evening drew on, that he was approaching the place he started from in the morning. Every day for many years past he has repeated his efforts to reach his native place, but each setting sun has found him back at the starting-point. It is supposed that if the Native Cat were to succeed in returning to Albemarle, he would kill all the blacks there.

R. H. MATHEWS.

TURKS PRAYING FOR RAIN.

AGRICULTURAL people realise their absolute dependence upon God's good gift of rain, especially if, as in Turkey, the mountains have been despoiled of their forests and the rainfall is scanty.

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The Turks use the word *rahmet* for rain, which literally means "mercy," and recognises the fruitful showers as a heavenly blessing. Winter grain, the staple crop, cannot be sown in the autumn until the ground is softened by the "early rains," but special prayers are not offered then "because there is another chance." Seed *may* be sown at any time before the last snows melt. The "latter rains" are due in spring, when the grain begins its season of rapid growth. Then the need of moistening showers is most keenly felt. Protracted delay means crop failure, and that means grim hunger. So in the spring the village population, and in general all the people of Anatolia—the local name for Asia Minor—offer prayer and sacrifice to God for rain, and sometimes add other more surprising ceremonies.

Every Turkish village, whether Sunnite or Shiite by profession, as a rule has a special place of prayer, not a mosque, to which any individual or the whole community resorts in an emergency. The spot is usually made sacred by a grave, and suppliants there confide in the intercession of their dead saint. Usually every year, and certainly in a season of drought, the villagers unite in providing one or two sheep or goats, or a cow or buffalo, a quantity of cracked wheat, and unleavened bread such as is found on every village table. The animal is slain with simple sacrificial rites and cooked, the cracked wheat is boiled in an immense cauldron of soup, the village *hoja* leads in a devout prayer, the burden of which is the appeal for God's mercy in the form of rain, and then all the people and any chance visitors partake together of the convivial meal.

I have eaten sacrificial food, but none offered at a rain-service. In May of last year I rode into a Shia village on a Friday rather expecting to find the annual ceremony in progress, and quite confident of an invitation to use a wooden spoon at the table. The simple peasants received us cordially, and soon produced a small table with food for us, but there was no sign of the sacrificial ceremony. When I inquired about it, they said it would be held a week or two later. Accordingly the next Friday I made occasion to visit the same village. Again there was nothing unusual to be seen. Meeting a man of whom I could inquire without seeming intrusive I asked about their annual festival. "Oh," he replied,

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"we held that last week." To this day I do not know which of those men tricked me. Shia Turks says "*Ibadet gizli; kabahat gizli*," which being interpreted means, "worshipping and sinning are secret."

On another occasion I was more fortunate. The place was a spacious graveyard with a rich carpet of grass, a fountain playing at one side, and massive plane trees shading part of the ground. A few fields of snow still glistened on the mountain tops. The first comers had begun the service before the soft June daylight dawned, but the great crowd had assembled about sunrise, and could hardly have numbered less than 3000 men, when my friend the *mufti*, venerable in grey beard, white turban and fur robe, seated himself on a flight of stone stairs leading to a ruined place of prayer, and began to preach.

The speaker urged his people to repent of their sins as the first condition of receiving divine favour. "Let us forsake our sins," he said, "and return with all our hearts to God. Let us say, 'O Allah, we have wandered from the right path, we have sinned against thee, but we have no other recourse, and we come back to thee for pardon and blessing.'"

"In any case," he continued, "we can plead with the Almighty not to keep the poor brutes in misery. They have committed no sin, and they deserve no punishment, though we men do. The Almighty once informed his servant Moses that there would be unusual cold and snow the next winter. The prophet informed the people, and everybody laid in an extra supply of wood and charcoal, but the air continued mild and there was no snow. At the end of the season the people turned on Moses and complained: 'You told us the cold would be excessive this winter, and we have spent all our money for fuel that we did not need: why is this?' The prophet, greatly ashamed, asked the Almighty for the explanation. He was answered, 'True, I intended to send unusual cold and snow, but a poor mangy dog, footsore and diseased, overheard my remarks. He cried to me, saying: "If the winter is severe what am I to do? These men can warm their houses with wood and charcoal. Other animals have their burrows, at least they have warm coats on their backs, while I have no home and have not even hair to cover me. Where shall I go? Show

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me a door by which to escape.'" And for the sake of that poor animal the Most High withheld the intended cold and snow."

The preacher, with frequent references to the Arabic Koran before him, went on: "We too must cultivate the quality of mercy, and must show it to all, to Christians as well as to Mohammedans, to unbelievers as well as to the faithful. I hear that in yonder distant quarter of the city a poor woman is lying sick in an empty house. We must care for such. In another place I am told a woman's helpless condition becomes a source of temptation to her. We must care for such.

"We have fallen upon evil times. Our crops have been thin, our poor have multiplied. Here is an appeal"—he held up the paper—"from a minor official who has had no pay for three months. But the higher officials who employ him have had no pay for six months. We are all suffering together. The officers cannot pay except as they tax people, and the people cannot pay taxes except as God gives us a harvest. May God have mercy upon us, and reform us from all our sins!" And the great congregation cried "Amin, Amin," and rocked to and fro upon their bended knees. "And let us offer our plea," said the *mufti*, "not only in the name of our Prophet of Exalted Memory, but in the name of Noah, of Abraham, of Moses, and of Jesus, all of Exalted Memory." And 3000 men swaying as one in the morning sunshine replied, "Amin, Amin."

A few days later on a horseback ride of fifty miles I found how prayer and sacrifice had been offered in every village, and when I gave myself the pleasure of telling some of the heavy-hearted farmers that the rain was just at hand, for the barometer was falling, their politeness to me could hardly have been greater if I had been the actual cause of the rain.

Flocks of lambs are sometimes brought to such services that their bleating may ascend to the Lord's ears and move his Heart to pity. Sometimes they "read" from a sacred book over several stones, place them in a pond or tank of water for three days, and then, if rain has not come in the interval, repeat the ceremony. This, I suppose, is sympathetic magic, and perhaps there is also the idea of breaking the spell of some evil eye. Similarly, they place a toad in a sieve or basket, douse it plentifully with water, and

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give money or food to the boys who carry it about. A more extreme measure is to burn a snake, "for they say if you burn a snake rain will come undoubtedly."

One custom is for a man or boy to wrap himself in a blanket with a rope tied round his waist. The rope is held by a second man, and together they parade the streets. "What does *Jejoumena* ask for?" says the second to his companion, who impersonates *Jejoumena*, whatever that may mean. "*Jejoumena* asks rain of heaven and money of men," is the answer. People from their windows and house-doors then give small presents of money to the *Jejoumena* and pour pails of water over his head in imitation of a rainstorm. Sometimes a broom is dressed up instead of a human being, marched about and soused with water.

The most peculiar combination of horse-play with such a pathetic appeal to the mercy of God consists in dressing a donkey like a bride with silk drawers, gold fillet across the forehead, etc. Then a kind of carnival crowd escorts the animal through the streets, the idea being to shame the clouds into doing their duty, to show the clouds that their conduct is as unnatural as it would be to substitute a donkey for a real bride. As the crowd escorts its monstrosity they shout a ditty which may be roughly rendered by:

Pitter, patter, Lord give rain;
Roaring, pouring, give us rain;
Can a donkey be a bride?
Can the earth in drought abide?
Let rains and barns be unconfined;
Let the *madramagh* go blind."

The *madramagh* is evidently some evil spirit or evil eye.

Turkish officials have recently in some cases prohibited these coarser ceremonies, and it is only a question of time when faith in God will find truer outlets for its expression, and such customs will be a thing of the past.

G. E. WHITE,
Anatolia College, Marsovan.

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A Survival of Incubation?

(In the Abruzzi.)

With Plate VII.

The festival of the Madonna della Libera is held on the first Sunday in May at Pratola Peligna, a few miles from Sulmona. All the preceding day a constant succession of waggons full of country women and parties of pilgrims on foot, singing the *Viva Maria* as they went, had been passing through Sulmona on their way to the sanctuary of this renowned Madonna, where they would pass the night in the church before taking part in the procession.

Early on the Sunday morning we (Don Antonio de Nino, with his wife and niece and myself) reached the foot of the steep road leading from the valley to the little town of Pratola Peligna, which stands on an eminence facing Mount Morrone, with its hermitage of Celestino V. and the ruins of Ovid's villa, and looking over the fertile valley of Sulmona. The way was crowded with country folk, who had come to look on at the famous procession. Before we had gone many steps upward we could hear strange cries and shouts ahead, and then saw lying in the centre of the road a poor cripple sufficiently uncovered to show his terrible deformity, while a young man, apparently in charge of the cripple, gesticulated and uttered loud cries and appeals for help to the passers-by. A few paces further on was another similar object, also with a lad in attendance, shouting and gesticulating, and all the way up there lay at short intervals at least twenty of these poor deformed creatures, each lying in the centre of the road.

Once within the town gates we made our way through the streets, crowded with peasants—the women and older men mostly in the picturesque and distinctive costumes of the different mountain villages of the Abruzzi. Among them we noticed the women of Introdacqua, in dark skirts and bodices, showing the white chemise and sleeves, with embroidered apron, a long white tovaglia or head-cloth covering the shaven heads of the married women; the women of Cocullo and Sulmona in bright coloured skirts and head-kerchiefs, and the stately Eastern-looking Scannesi,

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in black cloth skirts and high bodices with silver buttons and turban-like head-dress, two, indeed, of them wearing the tokens of mourning, the hair braided with black wool and a black cloth fastened across the lower part of the face, leaving the eyes just visible.

The principal street was lined with stalls, where rosaries, sacred pictures, and charms against the evil eye, together with fruit and coloured kerchiefs were exposed for sale. At the door of the large handsome church of the Madonna della Libera stood a man selling coloured pictures of the Madonna, and a woman with fillets of white cotton with coloured flecks to be worn as charms against snake-bite.

On entering the church we found the floor covered with the recumbent figures of persons who had been there through the night, and we could only reach the High Altar and the shrine of the Madonna by slowly and carefully making our way through a side aisle where the crowd was less thick and the sleepers had begun to move away. Later on we asked two women if they had dreamt in the church, but they said it had been impossible to sleep on account of the number of folk in the church, and that they had spent the night there simply as an act of devotion.

Soon after mid-day the great procession left the church (Fig. 1). The statue of the Madonna della Libera, in magnificent robes and hung with jewels, was borne shoulder-high by four men and accompanied by clergy and officials, and was followed by long rows of women, who, rosary in hand and bearing huge candles, walked in double file through the streets (Fig. 2). Officials, carrying trays to receive the contributions of the faithful, walked beside the cortège, and the front of the Madonna's dress was nearly covered with bank-notes of five and ten lire, offered by her devotees; while close behind the statue a standard was carried on which bank-notes of higher values—50 and 100 lire[1]—were affixed, offerings in fulfilment of vows made in some time of sickness or trouble. The procession had to make constant halts to enable the offerings to be presented and fastened to the Madonna's dress (Fig. 3), as it passed through the streets and out

[1] 100 lire = £4 sterling.

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PLATE VII.

Procession of the Madonna della Libera.

The Madonna della Libera.

Procession of the Madonna della Libera, Pratola Peligna.

Leonardson & Co.

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of the gates to make a round beyond the walls before the Madonna of Deliverance was carried back to her shrine in the church, and the great yearly procession was over.

MARIAN C. HARRISON.

NOTE.—Since writing the above, I have been informed by Donna Maria de Nino, who has lived in that neighbourhood nearly all her life, that their Madonna is invoked not only by women in childbirth, but also in every kind of trouble or grief.

M. C. H.

IRISH FOLKLORE FROM CAVAN, MEATH, KERRY, AND LIMERICK.

AUTHORITIES.

Ellen M'Keever, a cook, born near the town of Cavan (E McK.).

Marianne Hodgins, a domestic servant from Ardbraccan in Meath (M. H.).

Mr. D. Lynch, formerly National teacher at Philipstown in Louth, a native of Caherciveen in Kerry (D. L.).

I am indebted to Miss M. Ferguson for the Limerick folk-lore, and to Mr. H. T. Radcliff for some of the Meath beliefs (H. T. R.).

FOLK MEDICINE.

MUMPS can be cured by blindfolding the patient and making him walk three times round a pigstye (E. McK., Cavan).

To remove warts take a straw having nine knots or joints in it, and rub the warts three times with each of the nine knots on three successive mornings. Another cure is to wash the warts with soda nine mornings running (E. McK.).

Heart-disease may be cured by means of a powerful charm known only to a few, which is put in practice as follows:

The patient sits on a low stool, having a cup full of dry oatmeal in his hand or on his knee. The operator, standing

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over him, takes hold of a lock of hair on his crown and gradually raises it up. At the same time he walks round the patient and repeats the charm. If the patient really has heart-disease, the meal in the cup will sink as the hair is raised until it has almost disappeared. The charm should be worked before sunrise on three successive mornings, and the patient should be fasting. What remains over of the meal should be burnt. My informant said that her mother had seen this cure practised (E. McK.).

A seventh son is called a doctor, and has the power to heal the king's evil by his touch. If a worm be placed on the palm of his left hand, it will die at once (E. McK.). This may be an incorrect version of the belief recorded in Lady Wilde's *Ancient Legends of Ireland*.[1]

Erysipelas can be cured by writing the patient's name round the edge of the part affected in blood drawn from a black cat (D. L.).

Uisge na d-tri teorann (water of the three boundaries), *i.e.* water from a spot where three parishes meet, is sprinkled on the sick in Kerry. It should be brought to the house after the stars have set and before sunrise (D. L.).

A child may be cured of epileptic fits by burying a shirt and a pinafore which he has worn, and which have not been washed, together with a lock of his hair. As the linen moulders away the child recovers (M. H.).

A posthumous seventh son can cure a child of thrush by breathing three times into the sufferer's mouth in the name of the Trinity (D. L.).

The following cure for the itch was noted by a doctor among the country people living in the Carlingford Hills:

"Get a black cat without a single white hair; a left-handed man is to whirl it round his head three times. With the charred remains of nine barleycorns mix nine drops of blood from the cat's tail. Apply the ointment thus made with a gold wedding-ring, walking round the patient three times invoking the name of the Trinity."

To cure a whitlow pass the tail of a perfectly black cat

[1] P. 203, l. 18, and p. 204, l. 10.

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from the back of the hand down between the first and second fingers, up again between the second and third, and down again between the third and fourth. This should be done on three successive nights[1] (E. McK., Cavan).

In the County Louth about twenty years ago a girl drove a needle into her hand, and as the local dispensary doctor could do nothing for her, her parents had recourse to a wise man then living near Castlebellingham. He prescribed the making of a hole in the patient near where the needle was supposed to be, and the insertion of a fox's tongue and a magnet, asserting that this combination was strong enough to "draw a needle out of the Devil." I believe that this treatment was tried, but I never heard the result.

To remove ringworm rub a gold wedding-ring three times round the spot (Limerick).

If a person has whooping-cough, or "chin-cough" as the people call it, get him to cough on a piece of bread, and give the bread to a dog to eat. The cough will pass to the dog, and the man will get well at once (Limerick).

Anyone who licks a "man-creeper"[2] (newt) will ever after have the power of curing burns and scalds by licking them. Such a man's tongue, it appears, becomes incombustible. "O that's perfectly true," said a Meath man to me a short time ago. "I seen him set his tongue to the red iron. Ye could hear it hissing like bacon frying on the pan, and yet it wasn't burnt." The man-creeper is elsewhere called "man-keeper," "man-lepper," "dark-looker," "alpluachra," and other names. The belief that it will enter the mouth of a sleeping person, and live inside him until he dies, seems to be universal in Ireland, and is well illustrated by a story in Dr. Douglas Hyde's *Beside the Fire*.[3] I have been told in Co. Louth that a decoction of nettles is beneficial in such a case, and that the man-creeper dies if laid on a bunch of nettles.

An old woman at Ardee once told me that it is a bad sign when a sick person rallies on a Sunday.

[1] Three threes or nine times each night, says M. H. of Meath.

[2] The Co. Louth name.

[3] *Cf.* also the demon of voracity in the *Vision of Mac Conglinne*.—ED.

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Death Warnings.

If a cat directly after wiping its face with its paw looks straight into your face you will be dead before that day twelvemonth (E. McK., Cavan).

The coming of a cricket to a house is a sign of death, but the evil may be averted and the insect driven away by saying to it, "Cricket, cricket, if you come for good luck, stay; but if you come for bad luck, go." This belief was obtained from a policeman in Tipperary, but I do not know what part of Ireland he came from.

A hen crowing or going about with a straw hanging from her tail is a death omen. So is a "thrusht" or sound like the distant explosion of a blasting charge when heard at night. A singing in the head foretells the death of a friend. These are Kerry beliefs (D. L.).

The squirrel is a very recent importation into Ireland, and was almost unknown in most parts of the County Louth, when about fifteen years ago one made its appearance in the woods surrounding my father's house near Ardee. Our cowherd was extremely anxious that I should shoot the new arrival, which I refused to do. Some of the other servants told me that Johnnie Devann looked upon the coming of the squirrel as foretelling the death of his mother, who was lying ill. Mrs. Devann did die some months later, which probably confirmed her son in a belief which I imagine he must have evolved from his own inner consciousness.

A Rat Charm.

The following is a literal translation of a rhyming charm used by the people about Caherciveen to expel rats:

> "Be off to Muskerry, or east over Cnoc Druinge,
> Or east across the Inny's flood,
> Where there are dry potatoes and sacks of meal,
> And you may be eating them at your pleasure."

Drung Hill and the Inny lie a few miles to the eastward of Caherciveen. Muskerry is the nearest barony of Cork. The charm was written on paper and put down a rat-hole (D. L.).

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Beliefs about Hair.

A child's hair should always be cut for the first time by a man. If a woman does it the child will be cowardly and weakly (M. H., Meath).

It is most unlucky to burn any of your hair, as on the Last Day you will have to collect it so as to appear with the whole of it as God created you (E. McK., Cavan).

It is unlucky to give or receive hair, but it may be stolen with ill results.

A man whose hair is cut on a Monday will go bald. Hence a kind of comic imprecation used in Kerry: "*Lomradh an tuain ort*," "the shearing of Monday on you."

Seafolks and Seals.

In West Irish belief there seems to be a close resemblance between the seals and the seafolk proper. Individuals of both races are said to have lived on land in human form, and by marriage with men have left families whose descendants are still pointed out. I have, indeed, been assured that the two races are identical, but this seems to be contrary to the general belief which recognises a distinction. Seals, it would appear, only become human in form when they land and doff their skins, while the sea maiden, on the other hand, wears at all times the shape of a beautiful woman, and is dependent on the possession of a little magic cap, the *cochaillín draoidheachta*, for the ability to live under water.

In Galway the Conneeley family is said to be descended from a seal woman. About three years ago I asked a young man of the name, who lived on the island of Lettermullan, why the Conneeleys were always called *na róinte* (the seals), but he replied that it was because they were all such good swimmers!

Near Ballinskelligs, in Kerry, is a family named Hennessy, which had a mermaid ancestress. Her descendants always return from the fishing with their boats full of fish when others can catch nothing (D. L.).

At Ballyferriter, in the same county, I heard of a Flaherty family which had a similar origin. The men of it are said to be of fine physique, web-footed, and unlucky at fishing.

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The Dead Coach and Ghost Funerals.

The main *raison d'être* of the Dead Coach, as it is called in Louth and Meath, with its headless driver and headless horses, seems to be to give notice of an approaching death in a certain district, or among the members of some particular family. For instance, there are Dead Coaches at Kilcurry[1] and Ardee, in Louth, that appear when anyone in the parish is about to die; while at one place in Meath there is a Dead Coach that is never seen except the night before the decease of the local squire or one of his relations. There is a Limerick family which enjoys a similar privilege. In their case the Headless Coach drives up to the hall door, and on arrival there every seat save one is seen to be occupied by the ghost of an ancestor.

There is, however, another function of the Dead Coach, as the following tale from Meath shows. Some years ago there died a large landowner who had made himself popular with the country people by giving land to enlarge an ancient graveyard that was situated on his property. According to them he was so fond of the place that he gave directions that he should be buried there, but when he died his relations said that no gentleman had ever been buried at T——, so they laid him to rest in the churchyard in a neighbouring town. The night after the funeral, as a labourer named Barney Boylan was on his way to the town, he heard the rumble of a carriage behind him on the road and stepped aside to let it pass. The sound passed him by, and he could hear it proceeding along the road in front of him, but he could see nothing. Presently the vehicle seemed to stop in front of a gate, but when he drew near it went on again. Boylan turned and made for home, where his wife asked him what the carriage was that had passed the cottage going towards the town. While they were talking the carriage passed by in the opposite direction, "tattering up the road for all it was worth." Another woman heard the same sounds that night. It was the Headless Coach bringing Mr. Y.'s body to T——[2] (H. T. R., from Boylan).

[1] Described in *Folk-Lore*, vol. x. p. 119.

[2] The Kilcurry Dead Coach is said to pass noiselessly, in which it resembles a Co. Cork one, described by Crofton-Croker, but I think that these are ex-

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The Dead Coach in this story seems to bear some relationship to the ghost funerals that one sometimes hears of. For example, last year at Ballyferriter I was told of a case in which a man was buried in a strange graveyard. The following night a funeral procession was seen making its way to the burial ground of the dead man's ancestors. A tale of some length narrates how during the famine a Kerry labourer migrated to a neighbouring county in search of work, taking with him his little girl. He found employment, but before long he fell ill of the famine fever and died. The farm hands laid out the body in the barn, and after nightfall they began the wake. They were a rough lot, and before long one of them, a red-headed man, put a pipe in the mouth of the corpse, and he and his companions began to amuse themselves by throwing sods of turf at it. Suddenly there came a knock at the door, and four men in black entered carrying a coffin. They placed the corpse in it, and laid the child, who was asleep, on the lid. Then they raised their burden from the ground and turned to go. As they left the barn one of the mysterious strangers struck the red-haired man in the face, so that his mouth was crooked all the rest of his life. Next day there was a new made grave in the dead man's family burial place at Waterville, sixty miles away, and the child was found lying on it still asleep (D. L.).

Sleeping Armies.

There are many forts and hills about Ireland that conceal ancient heroes and their armies waiting in magic slumber for the day when the spell will be broken and they will be free to return once more to the world of men. The wizard Earl of Kildare, for instance, according to a well-known story, sleeps in the Rath of Mullaghmast, from which he sallies forth once in every seven years to ride round the Curragh on a steed with silver shoes,

ceptional cases. In Limerick the Headless Coach is said to make more noise than an ordinary carriage. An old woman once told Miss Ferguson, that the first time that a railway train passed through Adare she and several others, who were washing clothes at the fountain, fell on their knees and prayed, for they were sure by the sound that it was the coach come to fetch them away.

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which must be worn as thin as a cat's ear before he can be freed.[1] But there are other places which lay claim to Earl Gerald, and one of them is in my own county, and has traditions differing considerably from the Kildare ones. It is a fort standing on the southern banks of the river Dee, and a few hundred yards east of the village of Ardee, marked on the Ordnance Survey as Dawson's Mount, but locally known as Garret's Fort. The people say that Garret Early[2] and his men were enchanted by a man named Ameris or Awmeris, who still frequents the neighbouring fairs for the purpose of buying horses for the sleeping army. They say that this personage behaves just like an ordinary dealer, except that he never pays for a purchase in the fair, but arranges to meet the seller in some solitary place. He pays in good money.

A story of the usual type is told of a man who found his way into the fort, and almost broke the spell by drawing a sword which he found there. On another occasion a girl standing on a hill above the fort looked down and saw it wide open and the fields round covered with soldiers, all busily engaged in grooming horses and cleaning arms. Before she had time to do anything someone tapped her on the shoulder, and a voice said in her ear, "Never mind, you've seen enough." She turned round, but there was nobody there, and when she looked at the fort again it looked just the same as usual.

When the destined day does dawn Garret will rise with ten thousand men and slay all before him from the fort to the bridge of Ardee. The road between these two points will be piled high with corpses, and the river will run red with blood. But when Garret and his men reach the bridge a red-haired woman, who will be living near it in those times, will tell them that they have slain enough, and the slaughter will cease. During the fight, a miller, with two heels on one foot and six fingers on each hand, will hold Garret's horse.

In Meath, about fifteen miles from Ardee, there is a troop of cavalry enchanted in the Mote of Kilbeg. The spell can only be broken by firing a loaded gun which is in the cave. A man

[1] There is a good version in Kennedy's *Legendary Fictions*, pp. 153-5.

[2] From the Irish *Gearalt Iarla*, *i.e.* Gerald the Earl.

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got in once and saw the troopers asleep in the saddle, with their faces on their horses' necks. He half-cocked the gun, and the soldiers at once sat half up, but he was afraid to do more and went away, leaving the gun on half-cock and the men sitting half up (H. T. R.).

Why the Pigeon cannot Build a Proper Nest.

Once upon a time the pigeon went to the crow, who was a master builder, to learn how to build a nest.

"Now," says the crow, "ye take a stick and lay it like this."

"I know," says the pigeon.

"Then ye take another, and lay it like that," says the crow.

"I know," says the pigeon.

"Then ye put a stick across so," says the crow.

"I know, I know," says the pigeon.

"Well, if ye know all about it," says the crow, getting angry, "ye can go and build a nest for yourself."

And from that day to this the pigeon has never learnt to build a nest (H. T. R.).

Various Beliefs.

If you hide a blade bone of mutton under a man's pillow, and send him to bed in a bad temper, he will dream of his future wife (Limerick).

If you eat your supper by a bonfire on Bonfire Night (Midsummer Eve) you will not want for food during the following year (E. McK., Cavan). In Kerry a lighted sod from a bonfire is thrown into a field to keep the crop from blight (D. L.).

If you put a pod with nine peas in it up over the door, the first person who enters will have the same name as your "future" (E. McK.).

Bryan H. Jones.

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Billy Beg, Tom Beg, and the Fairies.

(Translation.)

Not far from Dalby, Billy beg and Tom beg, two hunchback cobblers, lived together on a lonely croft. Billy beg was sharper and cleverer than Tom beg, who was always at his command. One day Billy beg gave Tom beg a staff, and quoth he:

"Tom beg, go to the mountain and fetch home the white sheep."

Tom beg took the staff and went to the mountain, but he could not find the white sheep. At last, when he was far from home and dusk was coming on, he began to think that he had best go back. The night was fine, and stars and a small crescent moon were in the sky. No sound was to be heard but the curlew's sharp whistle. Tom was hastening home, and had almost reached Glen Rushen when a grey mist gathered, and he lost his way. But it was not long before the mist cleared and Tom beg found himself in a green glen, such as he had never seen before, though he thought he knew every glen within five miles of him, for he was born and reared in the neighbourhood. He was marvelling and wondering where he could be when he heard a far-away sound drawing near to him. "Aw," said he to himself, "there are more than myself afoot on the mountains to-night; I'll have company."

The sound grew louder. First it was like the humming of bees, then like the rushing of Glen Meay waterfall, and last it was like the marching and the murmur of a crowd. It was the fairy host. Of a sudden the glen was full of fine horses and of little people riding on them, with the lights on their red caps shining like the stars above, and making the night as bright as day. There was the blowing of horns, the waving of flags, the playing of music, and the barking of many little dogs. Tom beg thought that he had never seen anything so splendid as all he saw there. In the midst of the drilling and dancing and singing one of them spied Tom, and then Tom saw coming towards him the grandest little man he had ever set

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eyes upon, dressed in gold and silver, and silk and satin, shining like a raven's wing.

"It is a bad time you have chosen to come this way," said the little man, who was the king.

"Yes; but it is not here that I wish to be," said Tom.

Then said the king: "Are you one of us to-night, Tom?"

"I am surely," said Tom.

"Then," said the king, "it will be your duty to take the pass-word. You must stand at the foot of the glen, and as each regiment goes by you must take the pass-word; it is 'Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.'"

"I will do that with a heart and a half," said Tom.

At daybreak the fiddlers took up their fiddles, the fairy army set itself in order, the fiddlers played before them out of the glen, and sweet that music was. Each regiment gave the pass-word to Tom as it went by—Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and last of all came the king, and he too gave it—Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. Then he called in Manx to one of his men:

"Take the hump from this fellow's back," and before the words were out of his mouth the hump was whisked off Tom beg's back and thrown into the hedge. How proud now was Tom, who so found himself the straightest man in the Isle of Man. He went down the mountain, and came home early in the morning with light heart and eager step. Billy beg wondered greatly when he saw Tom beg so straight and strong; and when Tom beg had rested and refreshed himself he told his story, how he had met the fairies, who came every night to Glen Rushen to drill.

The next night Billy beg set off along the mountain road, and came at last to the green glen. About midnight he heard the trampling of horses, the lashing of whips, the barking of dogs, and a great hullabaloo, and behold the fairies and their king, their dogs and their horses all at drill in the glen as Tom beg had said.

When they saw the humpback they all stopped, and one came forward and very crossly asked his business.

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"I am one of yourselves for the night, and should be glad to do you some service," said Billy beg. So he was sent to take the pass-word—Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. And at daybreak the king said, "It is time for us to be off," and up came regiment after regiment, giving Billy beg the pass-word—Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. Last of all came the king with his men, and gave the pass-word also—Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.

"AND SUNDAY," says Billy beg, thinking himself clever. Then there was a great outcry.

"Get the hump that was taken off that fellow's back last night, and put it on this man's back," cried the king, with flashing eyes, pointing to the hump that lay under the hedge.

Before the words were well out of his mouth, the hump was clapt on Billy beg's back.

"Now," said the king, "be off; and if ever I find you here again, I will clap another hump on to your front!"

And on that they all marched away with one great shout, and left poor Billy beg standing where they had found him, with a hump growing on to each shoulder. And he came home next day, dragging one foot after another, with a wizened face, and as cross as two sticks, with his two humps on his back, and if they are not off they are there still.

SOPHIA MORRISON.

Peel.

NOTE. [With regard to this story Miss Morrison writes: "I picked it up from an old man about two years ago. He had heard it in his youth on board his herring lugger from an old Manxman. I wrote the yarn first in Manx, then turned it into English. It bears some resemblance to an Irish story of Croker's, but where the hunchback in the Irish yarn sings 'Monday, Tuesday' over and over again, once out of tune, the first hunchback in the Manx yarn says all the days of the week except Sunday, and the second hunchback says that day with dire results to himself. In Manx mythology fairies are antago-

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nistic to the Christian faith, and cannot bear the sound of holy names."

A number of variants of this tale are given by Clouston in *Popular Tales and Fictions*, i. p. 352 *seq.* Crofton Croker's Irish story, alluded to above, is probably the best known. It may be noted that the fairies sing (in Irish) "Monday and Tuesday" again and again to an imperfect air, and the first hunchback earns their gratitude by adding "Wednesday," at the same time completing their air. The air, as well as the Irish words, is given by Croker. The second hunchback spoils the melody by adding "Thursday."

Miss Busk's Italian version is similar, the days being Saturday, Sunday, Monday, and Tuesday. The nearest parallels to the Manx story are the Spanish version and the Breton story given by Keightley. In the Spanish tale the fairies sing "Monday, Tuesday, Wednesday, three"; the first hunchback adds "Thursday, Friday, Saturday, six," while the second spoils it by putting in "Sunday seven." In the Breton story Thursday and Friday are added by the first, and Saturday and Sunday by the second. Thus it appears that only in the Manx and Spanish stories is the addition of Sunday the fatal word which breaks the charm.—ED.].

GHOST-RAISING IN WALES.

The possibility of raising spirits, or to cause them to appear, was once believed in in Wales, even in recent times; and Shakespeare, in his Henry the Fourth, Act iii. s. 1, makes the Welshman, Glendower, say:

"I can call spirits from the vasty deep."

Wizards and others who practised magical arts were supposed to be able to summon spirits at will.

About three years ago, when I was allowed to search the library of "Harries Cwrt-y-Cadno," a most popular Welsh conjuror who lived in Carmarthenshire about two generations

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ago, I discovered, amongst other curious things, the following "Invocation":

"*How to obtain the Familiar of the Genius or Good Spirit and cause him to appear.*

"After the manner prescribed by magicians, the Exorcist must inform himself of the name of his Good Genius, which he may find in the Rules of the Travins and Philermus; as also, what *Chonactes* and *Pentacle*, or *Larim*, belongs to every *Genius*.

"After this is done, let him compose an earnest prayer unto the said *Genius*, which he must repeat thrice every morning for seven days before the invocation. . . . When the day is come wherein the magician would Invocate his prayer to Genius he must enter into a private closet, having a little table and silk carpet, and two waxen candles lighted; as also a crystal stone shaped triangularly about the quantity of an apple, which stone must be fixed upon a frame in the centre of the table; and then proceeding with great devotion to Invocation, he must thrice repeat the former prayer, concluding the same with Pater Noster, etc., and a *Missale de Spiritu Sancto*.

"Then he must begin to consecrate the candles, carpet, table and crystal, sprinkling the same with his own blood, and saying: 'I do by the power of the holy names *Aglaon*, *Eloi*, *Eloi*, *Sabbathon*, *Anepturaton*, *Jah*, *Agian*, *Jah*, *Jehovah*, *Immanuel*, *Archon*, *Archonton*, *Sadai*, *Sadai*, *Jeovaschap*, etc., sanctifie and consecrate these holy utensils to the performance of this holy work, in the name of the Father, Son, and Holy Ghost. Amen.'

"Which done, the Exorcist must say the following prayer with his face towards the East, and kneeling with his back to the consecrated table: 'O thou blessed *Phanael*, my angel guardian, vouchsafe to descend with thy holy influence and presence into this spotless crystal, that I may behold thy glory,' etc.

"This prayer being first repeated towards the East, must be afterwards said towards all the four winds thrice. And next the 70 Psalm, repeated out of a Bible that hath been conse-

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crated in like manner as the rest of the utensils, which ceremonies being seriously performed, the magician must arise from his knees and sit before the crystal bareheaded with the consecrated Bible in his hand and the waxen candle newly lighted waiting patiently and internally for coming and appearance of the Genius. . . .

"Now about a quarter of an hour before the Spirit come, there will appear great variety of apparitions within the glass; as first a beaten road or tract, and travellers, men, and women marching silently along.

"Next there will rivers, wells, mountains, and seas appear, after that a shepherd upon a pleasant hill feeding a goodly flock of sheep, and the sun shining brightly at his going down; and lastly, innumerable flows of birds and beasts, monsters and strange appearance, and which will all vanish at the appearance of the Genius.

"The Genius will be familiar in the stone at the performance of the wizard."

The following story of this Welsh wizard's spirit-summoning was related to me a short time ago by a clergyman who is a native of Carmarthenshire:

The farmer who consulted the conjuror, or the Familiar Spirits and the Lost Cows.

A farmer who lived in the southern part of Carmarthenshire lost three cows. Having searched in vain for them everywhere, he at last went to Cwrt-y-Cadno, though he had a very long journey to go. When he arrived there and consulted Dr. Harries, the worthy wizard told him that he could not give him any information concerning his lost cows till next day, as he wanted time to consult his magic books. The farmer was a little disappointed, as he wanted to go home that evening; but under the circumstances there was nothing to be done but try and get a bed for the night at some farm in the neighbourhood.

So he left the wizard for the night with the intention of returning to him again in the morning, when he hoped to hear something of his lost cows.

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But after going out of the house, he noticed a barn close by, which he entered, and found in a corner a heap of straw, where he thought he could lie down and sleep comfortably till next morning.

This he did unknown to the wizard, who took for granted that the farmer had gone to stay for the night at some house in the neighbourhood.

He slept comfortably in the barn for a while; but about one o'clock in the morning he was awakened by the sound of the wizard's footsteps entering the place at that untimely hour with a lantern in his hand.

The disturbed farmer could not imagine what he wanted in the barn at this time of the night, and he was afraid of being discovered.

Presently, however, he noticed the conjuror drawing a circle around himself in the middle of the room: that is the well-known wizard's circle.

Then he stood right in the middle of this circle, and having opened a book, he summoned seven demons or familiar spirits to appear, and in an instant they came one after another and stood outside the circle.

Then he addressed or called out to the first spirit something as follows:

"Tell me where are the farmer's lost cows?"

But the demon answered not.

He repeated the question two or three times, but the Familiar was quite dumb. At last, however, it shouted out, "A pig in the straw," but this was no reply to the wizard's question.

Having failed with the first spirit, the wizard addressed the second one, and then the third, and so on till he had given the question to each one of the familiars except one, without any result. The spirits seemed very stupid on this occasion, and would not give the information required. Fortunately, however, when the question was given to the seventh and last of the demons, it shouted out, "The farmer's cows will be on Carmarthen bridge, at twelve o'clock to-morrow."

Then the wizard left the barn and went to bed well pleased.

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The farmer, who was hiding in the straw, heard everything, and made up his mind to travel to Carmarthen at once, so as to be there in time to find his cows on the bridge.

So off he went to Carmarthen, and reached the bridge just at twelve o'clock, and to his great joy the cows were there!

Then he drove them home, but when he had gone about half-a-mile from the bridge, the cows fell down as if half dead on the roadside, and in vain did he try to get them to move forward any further. So he had to go all the way to Cwrt-y-Cadno again, so as to consult what to do. When he arrived there "Serve thee right," said the wizard to him, "I have cast a spell on thy cattle for running away secretly last night from the barn without paying me for the information obtained from the spirits."

Then the farmer gave the wizard a certain sum of money and returned to his three cows which he had left on the road half-a-mile from Carmarthen bridge, and to his great joy the cows went home without any further trouble.

The conjuror I have mentioned was both a medical man and a wizard, and there is a tale current in Carmarthenshire that the bearers who carried his body to the churchyard on the day of his burial, when nearing the church, felt the weight of the bier with the body get very light in weight, and that the reason was that the Evil Spirit then took possession of his body, having previously taken possession of his soul at the time of his death.

I also found a similar tale about a conjuror who was buried thirty-five years ago at Llanafan Churchyard, in Cardiganshire. My informant was present at the funeral.

JONATHAN CEREDIG DAVIES.

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The Use of a Skull in a Rain-making Ceremony in Corsica.

The following note is translated from J. B. Marcaggi's Handbook to Corsica, entitled *l'Ile de Corse*, printed in Ajaccio, 1908. Cauro is a village among the hills, 380 metres above sea level, east of the Gulf of Ajaccio. The facts narrated were attested by M. François Peraldi, formerly mayor of Cauro, to Dr. Vico in a narrative communicated to the editors of the *Guide-book*.

F. C. Conybeare.

"The head of Sampiero (the Corsican patriot) was buried in the church of Cauro, on Feb. 18, 1569. The governor of Corsica, George Doria, wrote to the commissary of Ajaccio to remove the head and limbs of Sampiero, which were exposed on the ramparts of the citadel, and to bury them in the Cathedral, in case no relative or friend of Alphonso d'Ornano, his son, should claim them. The following were the curious circumstances under which his head disappeared. It was a traditional custom at Cauro to carry in procession in times of drought a dead man's head, and the child charged with the honourable task of carrying it had to throw it into the first brook he came to. About 1838 or 1840, the young François Peraldi and three of his little comrades, Leccia Ange, Pietri J.-M., and Padovani Charles, discovered in the church of Cauro and took possession of a wooden box, covered with blue paper, in which was a dead man's head, labelled *San Pitro*. They lost no time and took care to make it figure in the procession which was to take place the next day, and they laid it in the little brook of Cauro Sottano. A heavy rain fell in the night, and Sampiero's head had disappeared next day, carried away, no doubt, by the torrent."

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CORRESPONDENCE.

The Pedlar of Swaffham.

I have read in the June number of *Folk-Lore* the review by Mr. Andrew Lang of Mr. Gomme's recent book on *Folklore as an Historical Science.* While it displays many of the piquant and delightful characteristics of Mr. Lang's writing I hardly think it does justice to the keen critical power, the wide knowledge, and the fertility of suggestion displayed in the work. On one point, however, I am heartily in agreement with the reviewer, namely, his opening remark that "discussion clears matters up, and that criticism is really a form of collaboration." With this in mind I venture to offer a few observations on Mr. Gomme's treatment of the tale of the Pedlar of Swaffham. It is a mere detail, and if the conclusion I am about to controvert be rejected the general argument of the book will be in no way affected. The utmost that can then be said is that some other story would have formed a better illustration of the possibilities which a due consideration of the contents of tradition may evolve.

All the British variants of the story of the Pedlar of Swaffham represent the hero to have been directed by his dream to London Bridge as the place where he was to hear good news. London Bridge is also mentioned in other traditions, English and Welsh. Moreover, it appears in a Breton story not belonging to the Pedlar cycle, where the hero disputes with another man which was more beautiful, London Bridge or the grace of God. He bets all his possessions on the latter, and by the

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award of the first person they meet loses them. Then he makes his way to London Bridge to see it for himself, and there hears something which finally obtains him the hand of an emperor's daughter. A story in the *Heimskringla* also mentions London Bridge. A cripple directed to St. Olaf's Church for healing meets on London Bridge a mysterious stranger who shews him the way to the church. Mr. Gomme claims that these traditions prove that London Bridge, first built by the Romans, had produced a profound impression on the minds of the natives of Britain prior to the emigration to Brittany, as well as on the minds of the raiding Norsemen centuries later.

Taking the Norsemen first, it will be observed that the mention of the bridge is merely incidental. To a man coming to London from France, as the tale represents, London Bridge would be the entrance to the city; and it is there (surely the most natural place) that he meets the stranger who conducts him to the church. All the other stories to which Mr. Gomme refers were recorded centuries later than this. The earliest recorded version of the Pedlar of Swaffham is by Sir William Dugdale in a letter to Sir Roger Twysden under date 29th Jan., 1652-3. The Welsh tales (which do not belong to the same cycle, though they do relate to buried treasure) were not recorded before the middle of the last century. The Breton story is later still.

Now with great submission I think this is rather a sandy foundation for Mr. Gomme's conclusion. It may be conceded that London Bridge had acquired a reputation as a remarkable work, and one of the wonders of the capital, in all sorts of out of the way places. But it is far too large an assumption that it must have been before the flight of the British emigrants at the time of the Anglo-Saxon invasion to their new home in Brittany. There was plenty of time and plenty of opportunity for much later tidings of the wonder to travel to remote places and become fixed in the mind of the folk before any of the tales were recorded. I am not unmindful of the tenacity of tradition, nor do I forget that the date of the record is by no means the *terminus a quo* from which the date of the tradition itself is to be reckoned. The stories, however, are, in the form

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at least in which they have descended to us, all of them late. None of them, save perhaps the song "London Bridge is broken down," could have arisen in a condition of society where hostility and bloodshed were rife, and travel and commerce were unknown or uncommon and unsafe. In a sense it is true that, as Mr. Gomme points out, legends of buried treasure belong to the period of conquest and fighting. But in this form they point to a period when the conquest and fighting had long been done, when peace had been re-established in such prestige that people could safely trade and journey and if good luck attended them recover the treasure buried by others long ages before.

There are still further considerations. The tale of the Pedlar of Swaffham is common all over central Europe as far north as Denmark and as far south as Sicily. It even appears in the *Arabian Nights*, the *Masnavi I Ma'navi* and other Oriental compilations. The relations of these variants to one another and to the British variants have not yet been fully investigated. But it is quite clear that they all arose in much the same state of society; and it is important to note that nearly all the European variants mention a bridge—sometimes one bridge, sometimes another, according to the country where the tale is told—as the place where the good news is to be communicated or the treasure heard of. Before we can draw any certain inferences from the mention in the British tales of London Bridge, we must know why a bridge at all was selected as the scene. There is nothing of the sort in the Oriental versions, and the remarkable agreement of the European tales on this detail points to a common source for them all. If, when the tale came to England, probably—nay, certainly—long after the Anglo-Saxon settlement, a bridge had to be found as the scene, many reasons may be suggested for choosing London Bridge, without going back to the days of the Romans for its renown.

The Lambeth window cannot upon the evidence be connected with the story. It did indeed agree with the stone figure at Swaffham in representing a pedlar with his pack and dog. But so far as local tradition goes, it was intended simply to commemorate a benefaction to the parish by a pedlar called Dog Smith. Dog Smith was an historical character who lived in

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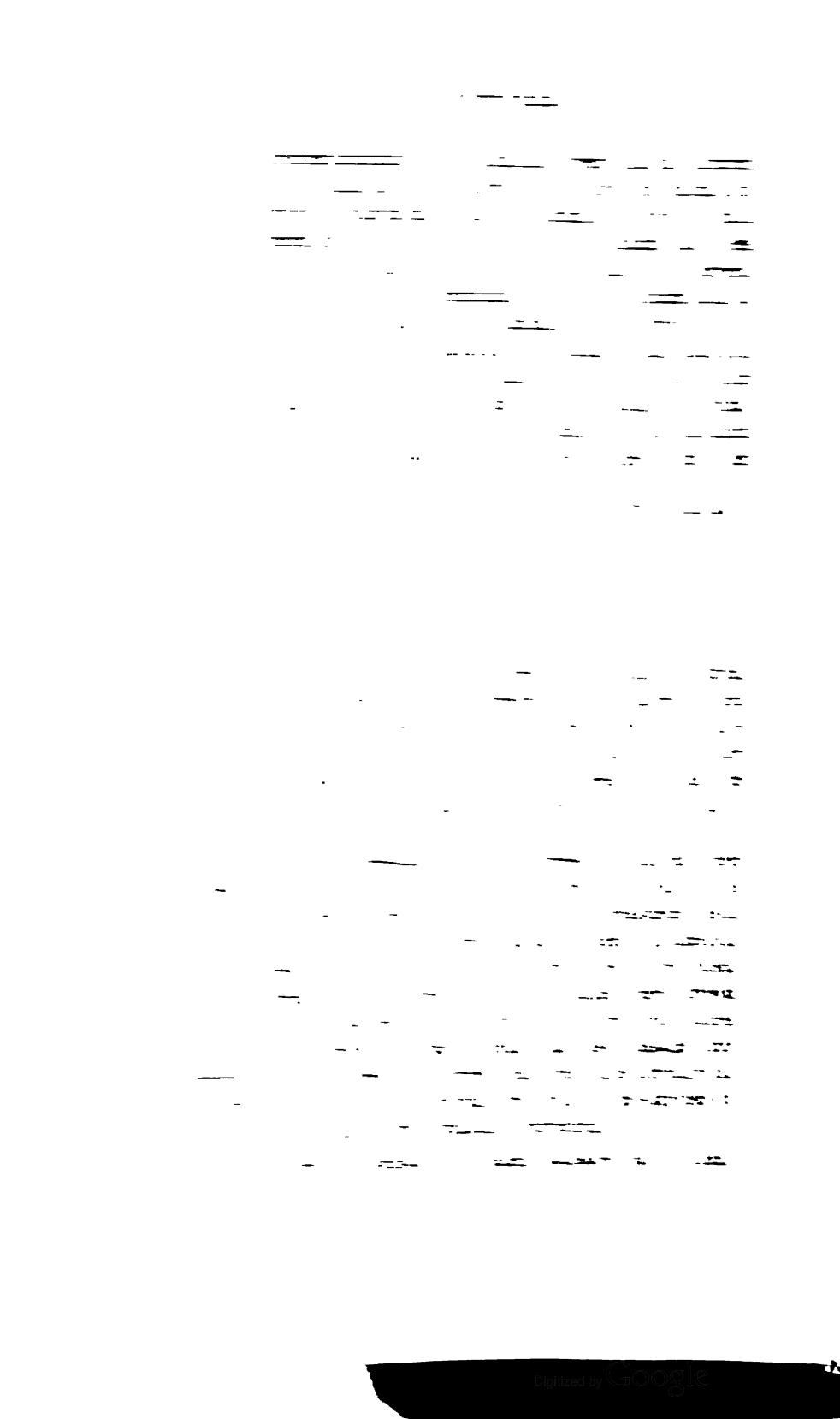

Last year I heard of shutting windows, after death, from a Cambridge woman sixty years old. She did not know why it was done.

W. INNES POCOCK.

THAR-CAKE.

At the December meeting (1905) I exhibited a so-called Thar-Cake, a species of Parken, that a Lancashire lady had sent me. The exhibit elicited a deal of correspondence, and I now beg to communicate, what I consider to be, the most important facts I have been able to collect.

The lady (Miss Berry of Oldham, Lancashire), who sent me the cake confirms what she previously stated, viz., that the cake is generally made for, and eaten on, November 5th. According to local authorities this date coincides with an old feast in honour of the Scandinavian God Thor; for this something may be said (*seq.*). The same kind of cake is made in Yorkshire, but is called York Parken.

Mrs. Gomme suggested I should publish the recipe—Voila!!

Finely ground flour, 2 lbs.; granulated sugar, 2 table-spoonfuls; ground ginger, ¼ oz.; baking powder (evidently a modern innovation), 1 teaspoonful; candied peel, cut fine, 2 oz.; sweet almonds, chopped, 1 oz.; Kiel butter, 5 oz.

Rub the ingredients well together, and then mix with a teacupful of milk and as much Scotch treacle as will make it lightly stiff. Bake in greased tin in a slow oven. My correspondent says many of the ingredients are modern innovations, and the very old people in her neighbourhood say that nothing but oatmeal, butter, and treacle should be used.

Mr. H. Jewett calls my attention to the fact that it is customary in Lancashire to make and eat toffee on the 5th November, but Miss Berry says that toffee is always looked on as a sort of supernumerary adjunct, not a necessity for the day's repast. Mr. Jewitt quoting from Dr. Tille's *Yule-tide and Christmas*

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(Nutt) says, "It (Yule-tide) originally extended from mid-November to mid-January, and amongst the Goths of the sixth century covered November and December," but that "the Anglo-Saxons of the seventh century celebrated December and January as the festal months." The Scandinavian Yule festival was a product of the ninth century, and circa 950 King Hakon ordered the celebration to be on the same day as the Christian Nativity festival." Mr. Jewitt thinks that the influence of the Celtic feast of the Winter nights—November eve—being strong in Lancashire and Yorkshire, may have stereotyped an earlier observance of the Yule-tide feast of the conquering northern race, although the name of Yule was transferred to the accepted date of the Nativity. I think, speaking philologically, there is some warrant for this latter theory.

Mr. S. J. Heathcote quotes Edwin Waugh, the Lancashire poet, as mentioning Thar Cake, and adds there are very many Scandinavian place-names in the County Palatine. Brand (*Antiquities*, vol. ii. p. 585) refers to Tharf Cake, and says it is used by Langland (*Piers Plowman*) to signify unleavened bread. Philologically the origin of the word is as follows:

Halliwell's *Dictionary of Archaic Words*, 2 vols., 1865, gives:

Thurd Cake, a thin circular cake of considerable size, made of unfermented dough, chiefly of rye and barley, rolled very thin and baked hard. The word appears to be a corruption of "tharf," unleavened. Thar or Thor Cake—Derby, 5th November Cake.

Parken, a cake made chiefly of treacle and oatmeal—North of England.

Wright's *English Dialect Dictionary*, vol. vi. p. 75, Thar-cake, short for Tharf-cake.

(1) An unleavened cake of flour or meal, mixed with milk or water, rolled out thin and baked.

(2) A kind of cake of oatmeal, butter, and treacle.

Used in West Yorkshire, Lancashire, Derby, Cumberland, and Durham.

Professor Skeat writes me: "The Middle English form is therf-cake, and thus occurs in *Piers Plowman*. The A.S. for therf is theorf (very common), Old Norse þjarfr (thiarf-r), Old High German *derb*, all meaning unleavened." It would therefore

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seem as though the cake itself was of Anglo-Saxon or possibly Gothic origin, but, unless on the lines suggested by Dr. Tille, it is difficult to say why it should be so closely associated with the early days of November, although if there be allowed us an explanation of origins, then the practice of eating a fancy cake on *one* particular day in November in connection with feasting held on account of some national festival—such as the discovery of the gunpowder plot—may have developed from it. Should such a conjecture be correct, there would be nothing novel in it to folklorists, as they are constantly finding Christian festivals synchronising with older heathen observances on which they have been engrafted.

C. J. Tabor.

Bees and Withered Branches.

You take, it seems, even trivial facts of local superstitions. May I mention one which I only heard some two weeks back here in my country, Anglesey? On my showing a cottager, William Jones, a swarm of bees on a laburnum, which I wished to hive, he remarked how a swarm had on a previous year settled on the same plant, and referred to the local idea that, wherever bees settled, the branch withered, pointing out such a branch (or twig). He was speaking Welsh. In that language there is a sound similarity between *gwenyn* and *gwywo*, *bees* and *wither*, respectively.

H. H. Johnson.

Amlwch.

Wedding Custom.

A trained nurse, a Scotchwoman, born about five miles from Balmoral, tells me that in that part of the country when a younger sister marries before the elder, the latter is forcibly made to wear green garters at the wedding, and any young man who takes them off is destined to be her future husband. Her eldest sister was "best maid" to the younger one (though I believe it is not

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[illegible] the bride) and the "Knot man," whom she had never seen before, took off her [illegible] and is now her husband.

C. S. BURNE.

[This note gives an interesting expansion of the custom noted in Gregor's *Folk-Lore of the North-East of Scotland*, p. 90. He only says that if a younger sister was married she had to give her elder sister green garters.]

FAITH-CURES.

I enclose two newspaper cuttings which may be of interest to you.

It is popularly believed in Devon that nobody can "ill-wish" or "over-look" a first-born. Is this a universal belief, or one peculiar to the west country?

A few years ago there was a quarrel between neighbours in a village near this town. One woman declared that her health had suffered through the "ill-wishing" of a neighbour, and the rector of the parish, in attempting to make peace, asked her how it had come about. She told him that when her husband and the woman whom she accused of overlooking her were in a field weeding turnips, "her was ill-wishing of him all the time." The rector asked how it was that the husband had not suffered, and was told: "Because he was a first-born and her couldn't harm him. It had to pass over to the nearest to him, and that was myself."

(MRS.) AMY MONTAGUE.

Western Morning News, April 17th, 1906.

CURIOUS SCENE AT SUTCOMBE, NORTH DEVON.

Revival of an Old Faith Cure.

North Devon is full of strange folk-lore and beliefs (we won't call them superstitions). On Sunday the parish church of Sutcombe, a small village between Holsworthy and Hartland, was the scene of a revival of an interesting

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old faith cure. A woman in the parish has of late been a sufferer from epileptic fits, and at the persuasion of a neighbour, who nineteen years ago had done the same thing and had not suffered from fits since, she went round the parish and got thirty married men to promise to attend the parish church at the morning service. It was a gratifying sight to see so large a congregation, drawn together out of sympathy for a neighbour and a desire to do anything she thought might help her. At the close of the service the rector desired the selected men to pass out one by one, and as they passed through the porch they found the woman seated there, accompanied by the neighbour who had done the same thing nineteen years ago (as many who were present remembered). Each man as he passed out put a penny in the woman's lap, but when the thirtieth man (the rector's churchwarden) came he took the twenty-nine pennies and put in half a crown. A silver ring is to be made out of this half-crown, which the woman is to wear, and it is to be hoped that the result will be as satisfactory in her case as it was on the previous occasion. In a small parish (less than 300 population) it was not easy to find thirty married men, but all were willing to help—farmers, labourers, and tradesmen—and the whole incident passed off very quietly, and all was done with the utmost reverence and decorum. The woman takes her seat in the porch when the preacher begins his sermon, and from the time she leaves her house until she returns she must not speak a word. We have not heard whether she complied with this condition. Can any of your readers furnish me with the details of any similar case?

Sutcombe Rectory. F. G. SCRIVENER.

Western Morning News, April 19th, 1906.

REVIVAL OF AN OLD FAITH CURE.

Some fifteen years or more when I was rector of Bideford, a young woman suffering from epileptic fits asked me to go to the porch after preaching and hold her hand while she collected a penny from thirty (I thought it was unmarried, but it may have been married) men as they passed out of church the following Sunday evening; which thirty coppers were to be exchanged for a silver half-crown, out of which a ring was to be made which she would wear, and so be cured of her epilepsy. I fear I was not so complacent as the rector of Sutcombe, and declined to foster such superstition, as I regarded it. The woman ceased, in consequence of my refusal, to be a member of the Church of England and joined the Wesleyan body. I do not remember hearing that she was more successful, however, with them. On another occasion a young farmer from the neighbourhood of Torrington called on me and asked me to tell him what was contained in a bag which he had worn round his neck since infancy, and which a white witch had given his mother as a preventative against fits. After cutting open several outer cases, well worn and sweat-stained, I came upon the original inner one, which contained a number of pieces of paper, each bearing one word. Piecing them together I found they

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formed the following sentences: "Sinner, Jesus died for thee" (thrice repeated), "Therefore flee that sin." At the man's request these pieces of paper were reinserted in their several bags, and my maidservant sewed them up again, and he, replacing the charm round his neck once more, went on his way rejoicing, being now in a position to tell a neighbour, whose child had also fits, that was a certain cure for them.

Pilton House, Pinhoe, 17th April. ROGER GRANVILLE.

GHOST INVISIBLE TO A FIRST-BORN SON.

Some twenty-five years ago a clerical friend of mine was obliged to change his residence because his wife and the servants persistently declared that they saw ghosts in the house. That he could not see them was accounted for by the fact that he was a first-born son. This occurred in Buckinghamshire, but the lady belonged to a North Devon family in close touch with the peasantry.

C. S. BURNE.

[Cf. "Lucky and Unlucky Children," by H. A. Rose, *Folk-Lore*, vol. xiii., especially pp. 63, 188, 278.]

AN HISTORICAL GHOST.

I think you may like the following, as "authenticated" (so to speak) traditions are always to be preserved:

There was a ghost of a tall old man dressed in ragged soldier's uniform (some say "like a captain") which haunted the fork of the roads at "Clagland's Corner," on the Bridgwater-Stoke Courcy high road, where the branch to Stowes joins it. A week or two ago, when digging the hole for a new sign-post on the triangular patch of grass at the fork, the men found the bones of a *tall* man who had been long interred there. They were but a few—say six—inches below the surface, and had been, as might have been

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expected, either disturbed in some road-mending operations before, or else dislocated and broken up by weight of occasional traffic across the bit of grass. Only the long bones were left.

Presumably, from position, this would be a suicide. But here it is possible, and perhaps probable, from the tradition of the uniform, that the body was that of a Sedgmoor fugitive—hung by Kirke's men at the cross roads—and buried there by our villagers, as a stranger to them, while it was still unsafe to show any interest in Monmouth's followers.

Of course there is no entry of suicide burial in our registers.

Just another note. At Cannington we still find the *older* villagers using the good old Saxon term "*Welsh*" for any other than Somerset folk. The younger use "*foreigner*"—translation of course—alternatively. May be worth noting, as a good survival.

CHAS. W. WHISTLER.

BLOOD-KINSHIP.

(Vol. xviii. p. 448.)

I beg to draw attention to a custom practised in Swanetia in the Caucasus, known to me by an article of Mr. Murko in the *Anzinger für deutsches Altertum* 16 (1889), 338, a custom much akin to the ceremony described above, and apt to confirm the views of Mr. Hartland. *Linturali*, they call in Swanetia, a ceremony engendering the relation of blood-kinship between a man and a woman, married or not, and giving to the former the right to "serve" the latter. The young Swanetian wishing to enter into this relation with any unknown lady, intimates to her his intention of doing so, and it depends on her to accept or to refuse *Linturali*. As soon as the knightly Swanetian has received the assent of the parents of the adored lady, he transports himself to her home in the evening of a fixed day, accompanied by a friend and provided with brandy. He is heartily welcomed and honourably treated. As soon as the

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master of the house and all the assembly have raised their goblets with brandy and have prayed to God to bless *Linturali* of the male and female Swanetian, the knight advances with his goblet to the adored lady, falls on one knee and bows his head as a sign of unbreakable faith. Then he turns devotedly towards her, asking whether it is he who shall touch her breast with his teeth, or if she will do it to him; that is to say, whether she will be his mother or he shall be her father. In the first case he opens her dress, bestrews her breast with salt and touches it with his teeth, repeating thrice "*Ji di, mi gesil*" (thou mother, I son). By this proceeding blood-kinship is formed between the knight and the lady.

S. SINGER.

Berne, 8th Jan. 1908.

JOURNEY OMEN.

In 1874, or thereby, when living at New Galloway in the Glenkens, Stewartry of Kirkcudbright, I frequently met an old couple who then lived at Gordonston Mill. (The Mill itself was remarkable, because it was constructed wholly of wood, without even nails of iron.) The old dame always kept a bunch of the rowan-twigs over the door, and observed other "freits" which I have since forgotten. But one day, her husband came up the road, eastward, with me, when suddenly he turned abruptly and began walking homewards. I turned and expostulated, but in vain. At length, he did turn in the direction we had started, reached the spot where we halted, stooped down, and pointing to a minute object on the road said, "D'ye think I wad gang ony furder that road the day?" It was a bent pin that caused him to pause.

FRED. R. COLES.

Soc. Antiq. Scot., Edinburgh.

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Sheep in Folk-Medicine.

My old ex-housekeeper, a Devonshire woman, told me the other day of a cure for the whooping-cough, which may possibly be worth recording. The child must be taken in early morning to a field with dew on it, and a sheep must be turned off his "form." The child is then rolled in the place where the sheep has been lying. She remembered this cure being told her by her mother in Devonshire.

W. Warde Fowler.

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REVIEWS.

FROM CARPATHIAN TO PINDUS: PICTURES OF ROUMANIAN COUNTRY LIFE. By TAREZA STRATILESCO. With 2 Maps and 63 Illustrations. Fisher Unwin. 15s. net.

WE are not able from first hand knowledge to pronounce on the truth of this picture of Roumanian life, but there is no doubt as to its interest. There is an introduction of 43 pp. in which the history of Roumania is briefly sketched, with illustrative extracts from its ballads. If the authoress takes a more rosy view of the character and importance of the people than some might do, who shall blame her? She speaks from the heart. The succeeding chapters take the Peasant in various aspects: Peasant and Soil, Peasant in the Social Scale, and as related to the State, Religion, Home and Work, Social Life, Pastimes and Foreigners. Wherever possible, the statements of the text are illustrated by ballads, in the original Roumanian and in translation. These ballads are very characteristic: their point of view is their own, their imagery drawn from the surrounding country. The peasant hates the large landowners, and he hates the Greek, the Russian, the Tartar—all the many peoples that have oppressed him in the past. But he is always a poet: all his feelings are expressed in verse, even those of the conscript in barracks. The tale is also interspersed with proverbs and anecdotes.

Some very curious and primitive myths are given (for example, the cosmic myth on p. 170): biblical legends are mixed up with savagery, devils with giants, and a strange gallimaufry is the

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result. Unfortunately, these legends are only given in brief or by way of allusion. Rain-making charms and other such are given more fully. There are a few classical survivals, such as the *Russalii* (Lat. *Rosalia*). The names of the months are taken from the peasant's occupations or the earth's changes: January is *Gerar*, frost; February, *Faur* (*faber*); April, *Florar*, the flower-bringer; June is *Ciresar*, the cherry month, and so forth. Details are given of Wedding Customs and other parts of social life. The whole book is written in a lively and romantic style, which makes it very good reading.

W. H. D. Rouse.

Ausgewählte Erzählungen aus Hemachandras Parisishṭaparvan. Deutsch mit Einleitung und Anmerkungen von Johannes Hertel. Leipzig: Verlag von Wilhelm Heims, 1908.

The present volume is intended to be the first of a series of collections of tales to be translated from various Eastern languages, with introductions and notes and indexes. The governing idea of the series seems to be "that nothing is better calculated to give an insight into the thoughts and feelings of foreign nations than their stories."

Dr. Hertel, who has done so much for the cause of Indian folk-lore by his investigations into the various recensions of the Panchatantra, has now turned his attention to the Parisishṭaparvan of the famous Jain teacher, Hemachandra, who flourished during the reigns of Jayachandra and his successor Kumārapāla, kings of Gujarāt. He was born in December, 1088 A.D., and died in 1173 A.D. The poem of Hemachandra, from which Dr. Hertel has translated these extracts, is also known by the name of Sthavirāvalīcharita, and contains, to borrow the words of Professor Jacobi, who has edited the Sanskrit text of it, the history of the sixty-three "great personages, divine or human, who, according to the belief of the Jains, have, in the present order of things, risen in the history of the world, and directed, or influenced, its

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course." In order to facilitate comparison with the Sanskrit original, Dr. Hertel has given at the head of each page the number of the canto in Roman numerals, and noted in the margin the distichs in Arabic figures. This work, though, undoubtedly, grains of historical truth are embedded in it, may be looked upon, on the whole, as a collection of pious legends told for the edification of the Jain church. Like the Kathā Kośa, and other collections of the kind, it contains many tales well known in Europe. The literary references in Appendix I., which will be found at the end of Dr. Hertel's book, puts it into the power of any reader, who takes an interest in this branch of folk-lore, to trace the migration of these stories through the various countries of the world.

The best known of the tales contained in this volume is, perhaps, the apologue of the "Man in the Pit," which figures as No. 168 in Swan's *Gesta Romanorum* under the title "Of Eternal Condemnation," and has been versified by Archbishop Trench. According to Professor Ernst Kuhn, the oldest source of this tale is the great Sanskrit epic, the Mahābhārata, but the form into which it has been cast by Hemachandra for the edification of the Jain community is, perhaps, no less interesting. It runs as follows:

"A man, who was travelling from country to country with his caravan, came once on a time into a wood infested by bandits. The robbers made an attack on the caravan to plunder it, and the members of it ran away. The man, deserted by his caravan, fled into the depths of the forest. Then a wild elephant suddenly made a rush towards the fugitive, who in his terror came at last upon a pit, the sides of which were overgrown with grass, just as the elephant was on the point of overtaking him. He flung himself into it, thinking that so he might possibly save his life.

"Now there stood on the edge of this pit a banyan-tree, and one of its air-roots hung down into the middle of the pit. This root the man caught in his fall, and clung to it. The elephant stretched his trunk down into the pit, and touched therewith the man's head; however, he did not succeed in seizing him. Then the unhappy man directed his eyes downwards, and saw in the

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bottom of the pit an enormous serpent, which opened its cavernous jaws, making ready to swallow him as soon as he fell down. On the four walls of the pit he beheld four snakes, which were trying to bite him. In the meanwhile two mice, one white, the other black, were gnawing at the pendent root, so that he could distinctly hear the nibbling of their teeth. And as the elephant could not reach the man, he struck with his trunk the bough, from which the root hung down, as if he would tear up the banyan-tree.

"While the elephant was shaking the bough with its trunk, bees flew out from it, and stung the man all over. But from the supply of honey in the banyan-tree drops fell on him from time to time, and rolled down his forehead into his mouth, and he relished their sweetness, and thought that an exquisite enjoyment had fallen to his lot."

The Jain teacher goes on to point the moral of the apologue. The man is a being in this transmigratory existence represented by a forest. The elephant is death; the pit is birth as a man; the gigantic serpent is hell; the other snakes are anger, pride, deceit, and greed. The banyan-tree is human life; the white and dark mice denote the light and dark fortnights which eat it away. The bees are diseases; the drops of honey are the pleasures of sense. "What wise men could take delight in them?"

Professor Ernst Kuhn is of opinion that this parable, "which has edified Brahmans, Jains, Muhammadans, Christians, and Jews," filtered into Western literature through the translations of "Kalilah and Dimnah," and of "Barlaam and Joasaph." His view, that its original home is India, will, I think, meet with universal acceptance.

The account given in this poem (Canto VI.) of the founding of Pāṭaliputra differs slightly from that found in other works. According to this form of the legend, Pāṭaliputra was so named from a Pāṭali tree (Bignonia Suaveolens), which was covered with a mass of red flowers, and displayed such an expanse of shade, that "it looked like the umbrella of the earth." On this tree was seated a blue jay into whose beak insects flew of their own accord. An astrologer, more knowing than his fellows, was enabled to assert that this tree grew out of the right cheek-bone

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of a Jain saint called Annikā's son, whose story is narrated at full length. This circumstance and the auspicious omen of the blue jay determined the party of wise men, who had been commissioned by Udāyin, king of Champā, to find a lucky site for a town, to select this spot on the banks of the Ganges. In marking out the boundaries of the future city, the following principle was kept in view: "All astrologers are agreed that in the founding of a city, the measuring line should be drawn until the cry of a jackal resounds." The king gave orders that this rule was to be followed. "Accordingly they left the Pāṭali tree behind them, and went first to the west, then to the north, then again to the east, then to the south, and continued till they heard the cry of a jackal; then they let the measuring line fall. So the outline of the city was of a square form." The city of Pāṭaliputra became famous in Indian history and legend. It occupied the site of the modern Patna.

In Canto VIII. of Hemachandra's poem (page 186 of Dr. Hertel's translation), we are introduced to historical personages, Chandragupta (Sandrocottus), the conqueror and subsequent ally of Seleucus Nikator, who sent, as ambassador to his court at Pāṭaliputra, Megasthenes, of whose work, unfortunately, we possess only fragments, and Chāṇakya, his famous minister, the Machiavelli of India. Having been offended by Nanda, king of Pāṭaliputra, Chāṇakya took a vow to destroy him together with his servants, friends, sons, and army. In looking about for a fitting instrument, he came upon a boy, who, like the infant Cyrus, was in the habit of playing the king, and distributing offices and estates to his youthful companions. He took this child away with him, promising him a kingdom. By means of the wealth, which Chāṇakya had acquired by the black art, he provided himself with a considerable army. In the first attempt, however, he was unsuccessful, and he had to flee with Chandragupta, whose life he managed by his wiles to save from his pursuers. In the course of their wanderings they arrived at a village. In this village Chāṇakya set out on a begging round. He came to a cottage in which a child was eating a dish of warm porridge placed before it by its mother. The child, being hungry, plunged its hand at once into the middle of the dish and

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burnt its fingers. Its mother said to it, "You are as ignorant as the childish Chāṇakya." Thereupon Chāṇakya rushed into the cottage to inquire the meaning of this comparison. The old woman said, "The stupid Chāṇakya made a blunder in trying to capture Nanda's capital before securing a hold on the surrounding country. In the same way this child has burnt its fingers with the hot porridge, because it thrust its hands immediately into the middle of the dish, instead of beginning at the edge." Then Chāṇakya said to himself, "How clever this woman is, and yet she is only a woman!" He laid the lesson to heart, and associating with himself a king named Parvata, he gradually conquered the territory of king Nanda, and took his capital city Pāṭaliputra.[1]

Another instance of Chāṇakya'a sagacity, recorded in Hemachandra's poem, throws a curious light upon Indian ideas. A terrible twelve years' famine (the second of this duration mentioned in Dr. Hertel's volume) broke out in Chandragupta's kingdom. At this time a teacher of the name of Susthita was living in the capital. As he could not feed his pupils, he sent them into foreign lands, but two insisted on remaining with him. Finding the pangs of hunger intolerable, they determined to make use of a collyrium, the secret of which they had learned from their teacher, which rendered them invisible. They then repaired to Chandragupta's palace at meal-times, and ate out of his plate, "as if they were two blood-relations, whom he loved as his own life." Chāṇakya was much grieved at finding his monarch growing thinner every day, and questioned him on the subject. The king replied that as much food as usual was served up to him, but some one, like the spirit of a dead man, seemed to consume half of it. The resourceful Chāṇakya strewed powder, finer than barley-meal, all round the place where the king sat to take his food. After the meal was over, the footmarks of the two pupils were clearly discernible in the powder. It was now established for certain that

[1] Another account of the victory of Chandragupta over king Nanda will be found in a well-known Indian drama, entitled "The Ring and the Minister," which has been translated by the late Professor H. H. Wilson, in his *Select Specimens of the Theatre of the Hindus*. To this reference is made by Dr. Hertel.

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the creatures who, invisible themselves, shared the king's food, were not gods or demons, but human beings. Having ascertained so much, Chāṇakya caused the king's dining-room to be filled with smoke so thick "that one might stick a needle in it." Accordingly, when the two pupils began, as before, their depredations on the king's food, their eyes streamed with water on account of the overpowering smoke. The collyrium was, in consequence, washed away, and the two delinquents became visible to the servants in attendance on the king, who knit their brows in wrath, but did not dare to speak harshly to them for fear of Chāṇakya. He, for his part, abstained from reproaching the pupils, but said to them: "Worthy fathers, it appears from your ascetic equipment, that you are mighty lords. Have mercy on us, and go home to your own house." He afterwards explained to the king that he had really gained merit by sharing his food with pious hermits.

We regret that space does not permit us to give other examples, but enough has been said to show that the tales extracted by Dr. Hertel from Hemachandra's poem are closely connected with many current in Europe. It might be objected to the system followed by Dr. Hertel, that a brief abstract would have answered all the requirements of the folk-lore student. But it is difficult to make abstracts that do not omit something essential, and under the most favourable circumstances, much of the local colouring, and of the Indian aroma, so to speak, of the legends is lost. Those who desire a shorter version of the tales can consult the skilfully constructed outline prefixed to Professor Jacobi's edition of the Sanskrit text. For the Indologist, Dr. Hertel's volume will have a special interest, as it presents legends, which were obviously current for a long time in the mouths of the people, edited from the point of view of a Jain theologian, who, though he was, no doubt, as Dr. Hertel says, liberal and tolerant, was, nevertheless, a zealous propagator of the doctrines of his sect, and was able, by means of the ascendancy which he gained over Kumārapāla, to transform Gujarāt for a time into a model Jain kingdom.

CHARLES HENRY TAWNEY.

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GUDMUND SCHÜTTE: OLDSAGN OM GODTJOD. BIDRAG TIL ETNISK KILDEFORSKNINGS METODE, ETC. Copenhagen: H. Hagerup, 1907.

WE have in Dr. Schütte's work concerning the ethnic traditions the result of great originality of thought. One of the most striking chapters is devoted to the study of the name-lists, whether of gods, heroes, or lands, so prominent in the mythico-heroic literature of the Teutons. Dr. Schütte's examination has led him to formulate the law of initial- and terminal-stress which may be stated thus: the first member of the list is the one of greatest general importance; the last, the one in which the framers of the tradition have most special interest. This law, here formulated with precision for the first time, especially as regards the importance of terminal-stress, will be recognised by those familiar with mythico-heroic literature as a valuable test in cases which have hitherto perplexed the student. *E.g.* the Widsith list beginning with Attila, the outstanding figure of the migration-period, and closing with the Anglian Offa, the poet's countryman. Indeed, the author does not himself realise how far-reaching and precise in its operation is the law he has formulated; my own investigations induce me to believe that it obtains in the folk literature of many barbaric as well as in that of European peoples, and that "Schütte's law" may prove as efficient in folk-lore analysis as has "Verner's law" in phonetic analysis.

Dr. Schütte further notes that the geographical-ethnographical lists follow an "East to West course." Huns and Goths always occupy the first place. But this, it may be urged, is simply an instance of the law formulated above: the Huns and Goths *were* the most powerful and famous peoples known to the framers of the tradition, and this assumed its present shape in the western districts of Teutondom. Thus Schütte's law seems sufficient to account for the many examples of East to West lists found among Angles, Franks, Icelanders, etc. An apparent exception is the Danish five-kings series preserved by Saxo, in which the order (from Scania to Jutland) seems independent of initial- or terminal-stress. But even here close scrutiny reveals an obscured terminal-stress: the apparently insignificant King Rorik, is, according to older traditions, the father of the great

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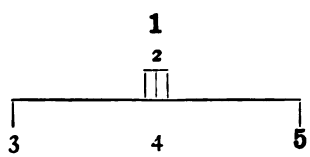
King Harold Hildetand. Whilst it is undoubtedly true that a "sunwise" tendency, as it may be called, is manifest in these lists, from Jordanes' enumeration of the Scandian tribes to those occurring in the Danish ballads, it has neither the force nor the precision of the law of initial- and terminal-stress.

As regards numerical groupings Dr. Schütte emphasises the importance of the triadic form, for which, as he says, "Europeans and especially our own group of peoples seem to have a perfect craze." As hinted above, this statement of the case is too restrictive; the same tendency is manifest in the popular poetry of many peoples. And if the author cannot be blamed for confining himself to the Teutonic field, he should at least have exhausted the material it offers. A more thorough scrutiny of the origin-traditions than that which he has provided, will exemplify not only the predominant significance of the triadic form but also the essential structural likeness of the traditions themselves.

(A) The Mannus genealogy in Tacitus offers the simplest form of the type: a semi-mythical ancestor whose personality involves characteristic saga-traits (Tuisco, *deus terra editus*); a purely eponymous hero (Mannus, *i.e.* Man); finally the three sons, eponyms of three racial groups to the last of which the saga-teller should, *ex-hypothesi*, belong.

The scheme may be expressed diagrammatically:



where the clarendon type figures mark the stresses.

(B) The later Frankish Mannus genealogy conforms to the type save that, owing to the intervening Christianisation of the people, the semi-mythical ancestor has dropped out.

(C) The Gotland origin-saga (*Guta Saga*) exhibits the original form nearly complete:

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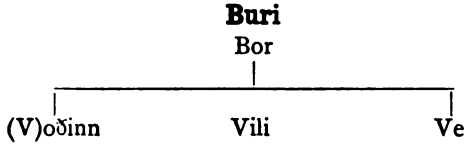
Thielvar being the semi-mythical ancestor who, by wizard-craft, won the island from the fairies. The only deviation is that the three sons list shows initial- instead of terminal-stress. Guti, the eponymous ancestor of the central of the three Gotland districts, the one in which the thing-moot common to all three was situated, has completely overshadowed his brethren.

(D) The god genealogy of Norse mythology is built upon the same lines:



where Buri ("licked out of the stones of the earth") = Tuisco, "*terra editus*"; Bor (the "one born," the "son") is a mere eponym like Mannus; and the three brothers list shows the same initial-stress as in the *Guta Saga*. There is this further resemblance between the two origin-sagas, that both specially mention the wife of the second member of the triad (Bestla, wife of Bor; Hwitastierna, wife of Hafthi).

(E) In the Danish twelfth century Lejre Chronicle, the genealogy common to all Scandinavia, is in the same stage as the Frankish version of the Mannus myth; Upper in Upsala; Nor in Norway; Oesten in the East; **Dan** in Denmark. The mythical ancestor has dropped out; the three brothers lists show terminal-stress.

(F) The Icelandic genealogical tracts entitled, "How Norway was Settled," offers a scheme originally similar: a common eponym for all Norway, **Norr**; three sons eponyms of the legal division of the land. But here the mythical ancestor is represented by an ancestral race into which local traditions suggested by family names (*e.g.* Jotunbiorn) have been woven, and the genealogy has been complicated by the introduction of a brother to Norr, Gor, ancestor of the Orkney jarls.

(G) The Frankish legal code is described as being given to the people by three lawgivers, eponyms of the three Frankish territories. This seems to be the worn down remains of an

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origin-legend or else an abortive attempt at one. The common eponymous ancestor is lacking.

The persistence of the formula framework in view of the great variations in the names themselves is most remarkable. As recorded in the *Guta Saga* and in the mythical genealogies of Snorre's thirteenth century compilation, it exhibits precisely the characteristic features of the twelve centuries older Mannus genealogy: a vertical triad super-imposed upon a horizontal one; initial-stress for the series as a whole; alliteration within the horizontal triad, but none between the elements of the two triads nor within the vertical triad;[1] initial- or terminal-stress in the horizontal triad.

As will have been noticed, genealogies of late origin or representing political conditions of the mediaeval period betray only slight deviations from the primitive form. Alliteration may be lost; the mythical ancestor may be lost or reappear in a more complex form; the common eponym, the triadic order, terminal stress persist.

How important is the strength with which the formula maintains itself is manifest when we essay to determine its value as an historical source, and the positive ethnographical information which it can yield.

Let us in the first place turn to a series of genealogies occurring in texts of a late date or which betray a literary origin.

(H) The English kingly genealogy:

Sceldinus "the first inhabitant of Germania"; Boerinus; nine sons

(Cinricius and 8 eponyms for the Scandinavian-Frisian peoples).

Here we note the disregard of the old rules: nine instead of three; initial-stress instead of terminal-stress; a purely historical

[1] The apparent exception in the Norse god-genealogy: Buri-Bor, is due to the etymological kinship of the two names. Where a wife is introduced she alliterates with her husband: Bor, Bestla; Hafthi, Hvitastierna. As indicated above, the Norse god-genealogy goes back to a time when the Scandinavian form of Odin's name had not yet lost the initial retained in the South Teutonic form, Wuotan.

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personage (Kynric the first king of the West Saxons) inserted as the representative of England owing to the lack of an eponym.

(I) The genealogy which opens Saxo's history is in even worse plight: *Dan et Angu patre Humblo procreati.* Duad; initial-stress; substitution of an epic personage, Humbli, for the eponym; attribution of this name, Humbli, to Dan's son, in defiance of the rules of nomenclature which obtained among the early Teutons; all these are suspicious, untraditional traits.

(K) In the Halfdan genealogy in the tract "How Norway was settled," the "Ancestor" has a human name, is credited with historical exploits, and is the father of 9+9 kings.

(L) The Odin genealogy in Langfeðgatal and Heimskringla. Here the ancestor is a god, father of seven sons, founders of kingdoms, but only some of whom have the character of eponyms.

(M) The Rig-genealogy (Rigs-Mal) as Dr. Schütte well remarks "offers no formal criteria on which to base investigation."

We have thus two groups: A-G, conforming more or less strictly to the traditional formula; H-M, disregarding it almost completely. If we use conformity as a test we must pronounce the former genuine, the latter more or less spurious. As a matter of fact this conclusion corroborates results based on the ordinary canons of historical criticism as applied to sources. The artificial nature of the Halfdan genealogy for example is manifest if we compare it with a genuine source (the tenth century Hyndluljoð), in which several of the personages and generations appear, but which makes no pretence of embodying an ethnic tradition. The enumeration of the sons of Odin (and the wanderings of Odin connected with them) goes back to an Anglo-Saxon and not to a Norse genealogical list, and on tracing it back it approves itself as a synthesis of diverse kingly genealogies all deduced from Odin. The descent of the royal family from the chief god is a wide-spread conception, but possesses no special ethnic significance.

These late artificial, literary origin accounts ought never to be included among the genuine popular traditions, whose testimony concerning the real conceptions of our Teutonic forefathers they can only confuse. True, some of them, *e.g.* the English kingly

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may represent a distorted reflection of the old formula; Sceldius may be looked upon as the mythical ancestor (*cf.* the Skild saga in Beowulf), Boerinus as the second member of the triad, the sons as the third. But it is precisely this third element which approves itself, by all tests, late and unreliable.

It follows then that all origin-legends from early Teutonic antiquity are constructed on the lines of a strict triadic system with its pertinent rules. The validity of the formula is evident whether we consider it in itself, or whether we reject by its aid texts, which on other grounds, show their spurious character.

But the insight we have gained concerning the nature of the mould into which the genuine old traditions have been cast, enables us to appreciate more precisely the historic evidential value of the traditions themselves. The first and obvious conclusion is that the rigidity of the triadic formula must impair the accuracy with which it represents the real relationships of the Teutonic tribes. The variety of life cannot be accurately synthesised by a uniformitarian formula. True, Dr. Schütte who does this, shrinks from drawing extreme logical conclusions; he likes to believe that our forefathers had rich and reliable historical and ethnical traditions. We may grant that the heroic poems and genealogical lists at the disposal of each tribe, as well as the information accumulated in the course of actual contact did furnish them with fairly precise notions concerning the existence, habitat, and fortunes of numerous other tribes. But the contention of a community of ethnic feeling and tradition among the various Teutonic peoples must be decisively negatived.

Further consideration of the formula makes it evident that the Mannus genealogy, for instance, cannot be used as heretofore, to prove that Tuisco and Mannus were known to the Teutons generally. This special genealogy with its terminal-stress is only valid for the Istaevonic (*i.e.* Frankish) peoples, inhabiting the region of the lower Rhine, concerning whom on other grounds it is clear Tacitus was best informed. The order given suits the Istaevones, the most westerly branch of the Teutons; it would necessarily have assumed a different shape among any other group, and would almost certainly have been wider in range. Among the Istaevones alone can we understand the omission of

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representatives of the Scandic-Hillevionic and Gothic-Vandalic groups.

It must further remain an open question whether a similar conception to the one embodied in the Mannus genealogy necessarily existed among Teutonic tribes other than the Istaevones, and, if so, what names would figure in it. It seems probable for instance that the Ingaevones believed their ancestor Ing to have come oversea, and did not regard him as member of an autocthonous tripartite family.

But I must not pursue the subject further, and content myself with having drawn attention to the value of Dr. Schütte's analysis of the formal constructive elements in sagas, alike in the narrower field of Teutonic ethnography, and in the world-wide one of popular traditions generally. I can only express my hope that the line of investigation thus opened up will be pursued by the author himself and by other students.[1]

AXEL OLRIK.

TE TOHUNGA. The Ancient Legends and Traditions of the Maoris, Orally Collected and Pictured by W. DITTMER. Routledge, 1907. 4to. 25s. net.

THIS book is not primarily for the Folk-lore man; its aim is aesthetic, not scientific. The traditions are put into the mouths of old women and old men, but we are to understand that this is mainly a literary device, and their real source is in the standard printed collections. With these the author has given himself a free hand, abridging and expanding at his pleasure.

With the aesthetic side of Mr. Dittmer's work our Society is not concerned, except in so far as it affects the Folk-lore side; but I feel constrained, while recommending the book to the attention of those who like that sort of thing (among whom I cannot honestly include myself), to warn "the serious student of Folk-lore," if he has not hitherto turned his attention to New Zealand, from endeavouring to make acquaintance with it through the pages of *Te Tohunga*. For Mr. Dittmer's aesthetic,

[1] [Abstract of Professor Olrik's article, by Mr. A. Nutt.—ED.]

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both literary and pictorial, is something of a modern kind which he brings from Europe and applies, almost forcibly, to his subject matter; it is not a development of the essential Maori notions for their own sake. It is New Zealand "à travers un tempérament." The serious student would know more about Mr. Dittmer in the end than about the Maoris.

Mr. Dittmer's style of diction is turgid and verbose, filled out with endless Ah's and Ha's and Oh my listener's; and not chastened by any sense of humour. Maori diction, on the other hand, is severely economical. "So also these sayings of old," one of them told Sir George Grey: "'The multitude, the length,' signified the multitude of the thoughts of the children of Heaven and Earth and the length of time they considered whether they should slay their parents, that human beings might be called into existence, for it was in this manner that they talked and consulted among themselves." This is an extreme case; we should be nowhere without the commentary; but it is better in many ways than Mr. Dittmer's cosmogony. The dry metaphysics of the Maori creation consort ill with our author's poetical enthusiasm. "Ha, my listener, then was it that the Atua commenced his great song of creation, and out of the Darkness sprang forth Life! And out of the Darkness sprang forth Hine-nui-te-po! etc." This represents the beginning of things in a bustling concern, quite unlike the slow processes of evolution laid down by Maori philosophy; the "springing forth" smacks of transformation scenes; and the Atua's "great song of creation" seems to be a misunderstanding of John White's: "The Atua began his chant of creation at Te Po and sang: Po begat Te-ao," etc., where the Atua is the inspirer, not the maker, and the singing is of a purely unproductive kind. Mr. Dittmer's account of the affair is further complicated by his transformation of Io, the creative energy into Jo, which gives it a political aspect, out of place in a mythological work.

G. CALDERON.

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THE POWER OF GEMS AND CHARMS. By GEO. H. BRATLEY. London: Gay & Bird, 1907. Pp. xi + 198. 16 × 13 cm.

IN this little book a claim to our favour is made in behalf of amulets, the writer basing this partly upon the romance often connected with their use, but mainly, as is said in the preface, on "the reason and logic of the power claimed for these things." As the book appears to have been written from the point of view of a believer in most of the mystic virtues claimed for every object used as an amulet at any period, it is, of course, lacking entirely in whatever of critical value it might naturally have been presumed to hold. It seems to have been written for the casual, and not too intelligent, reader interested superficially in mysticism, but it may prove to be of some assistance to the folk-lorist as a reminder of matter connected with amulets, and it should be of service to the investigator of the psychology underlying the employment of amulets, especially the employment of the amulets in use and coming into use at the present day.

About half the book is taken up by Section I., "Historical Charms," wherein, as illustrating the employment of amulets, a considerable number of examples are given, particularly of supposedly luck-bringing objects connected with well-known persons, most of which have been taken, apparently, from sources neither usually consulted by the student of amulets, nor noted for their accuracy. The usefulness of the illustrations taken from the older writers is seriously impaired by the superficial manner of their setting forth, and, in almost all cases, by the lack of any references through which missing details might be found. It is unpleasant for the student of folk-lore to find the material presented throughout the book chiefly in the "snippet" form of anecdote affected so largely by some of the cheaper weeklies, since some of the chapter headings, particularly in the first section, might have been applied to extremely interesting and useful collections of material, such as those, for example, on the use of jewellery, of gems and coins, of stones, of charmed wells and holy water, of the horseshoe, of curative charms, and of written charms.

In Section II., which is devoted to "Occult Jewellery and

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Gems: When, Where, and How to Use These," the first chapter (xv.) gives examples of a number of the charms commonly worn at present. In the following chapters there are brief descriptions of various precious stones, some of the mystical virtues attributed, anciently and in modern times, to these stones, and lists of the stones peculiar to the planets and suitable for wear on each of the days of the week, and of those to be worn by various persons born under the different signs of the zodiac. Chapter xx. is devoted to jewels engraved with magical names and designs, or with the symbols of the zodiacal signs, and set in suitable metals. A list in chapter xxi. gives, under those sections of the year in which the wearers' birthdays have happened to fall, the ornaments which, if carried, will bring them good fortune. Beyond its comprehensiveness, the chief feature of this list, which has been formed "according to the law of correspondence and other laws little recognised by the majority," is its "up-to-dateness," a quality which may be gauged by its inclusion of such charms as, for example, the mummy and case, the Lincoln imp, the Buddhist prayer-wheel, the dancer, the motor-car, the juggler, the Mikko (Nikko?) monkey, the ship, the playing-card, the jockey, many animals and many other objects familiar, until lately, to the unversed only as things without mystic properties, together with such old favourites as the horseshoe, the fish, the arrow, the serpent, the shell and the heart. But it is not, as the author says, always necessary to select a mascot from amongst those commonly used, for one may, having had a sudden stroke of good-luck, "cast around for the compelling cause," and find it in "having that morning picked up a peculiar stone, having received in changing money a lion shilling, a farthing, or a crooked sixpence," objects which being "a trifle out of the common" may be "regarded as the cause and looked to for luck in the future."

Section III. is concerned with "Their Efficacy: Ancient and Modern Theories." After some brief quotations, principally from ancient works as to the nature of magic, the medium (identified here with the luminiferous ether) through which "spiritual efforts can be exerted upon nature," and the sympathetic relations between persons and animate and inanimate things, some of the

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resemblances, as they appear to the author, between certain discoveries of modern physical science and those of the occultists are very briefly pointed out. Experiments are cited, as a proof of the existence of a force resembling "the evil eye," in which two similar sets of plants, tended and watered in the same manner, but the one regarded continually with affection, the other continually with hatred, thrived most unequally. In accordance with the ideas thus set forth the source of the power of religious relics and charms is ascribed by the author to the reverence with which they have been looked upon by countless devotees, and through whose agency they "have become soaked with human magnetism of a devotional nature." Holy water, "which has been magnetised by the priests," and thus "impregnated by the good thoughts of a man . . . is very potent for good"; water, it seems, is especially sensitive to impressions of this kind, and water thus "magnetised" may be distinguished by sensitive persons from the ordinary variety. It is to similar actions that a part of the efficacy of amulets, which have been properly prepared by persons skilled in the art, is ascribed. Again, something worn by a fortunate man, having taken on his "magnetism" and become tuned to his "rate of vibration," may bring luck to a new owner whose "vibrations" are weaker than those of the charm—it is because of this action that the belief in the fortune-bringing virtue of things which have been worn by lucky persons has arisen.

Natural charms—virgin metals, minerals, stones, plants, and animals—"appear to possess a magical power of their own, and probably they owe this to the elements of which they are composed and to the nature spirits ensouling or watching over their growth. Their efficacy depends chiefly on the sympathy existing between them and the wearer or possessor. . . . For this reason it is recommended that the gem belonging to a person by right of birth should be worn." In the talisman the intelligent forces behind nature are constrained to aid the possessor. "Obsessed" charms are those to which, by some chance, a spirit, often a human spirit, has become attached—a skull which causes the haunting of a house, or a weapon with which the body once occupied by the "obsessing" spirit has committed a crime, for

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example. As to the source of the power of gems the author, after rejecting various theories of the ancients, arrives (by a series of steps, the premises of whose logic leave much to be desired) at a theory that each gem has been formed under the influence of a "ray" of one of the seven planets, and that "the vibrations of the ray were caught [during the crystallisation] and fastened in the rock or precious stone, there to lie latent until roused by vibrations of a like nature playing upon them," concluding with the suggestion that "the vibration of a human will, keyed to the same ray as the precious stone, can call into action the hidden virtue and ensouling elemental of that stone."

W. L. HILDBURGH.

PRECIOUS STONES: FOR CURATIVE WEAR AND OTHER REMEDIAL USES; LIKEWISE THE NOBLER METALS. By W. T. FERNIE, M.D. Bristol: John Wright & Co.; and London: Simpkin, Marshall, Hamilton, Kent & Co., Ltd., 1907. Pp. xviii + 486. 19 × 13 cm.

WE have in this book a considerable collection of material relating to the virtues of precious and semi-precious stones and of certain of the commoner metals. The author, who is evidently familiar with much that has been written on the subject, quotes largely from the works of the principal writers, ancient, medieval, and modern, upon it, as well as from many in whose pages but little is to be found, and has, although writing primarily as a medical man, brought together a great deal of matter interesting to the student of charms, and many bits of folk-lore not connected directly with his subject. While he sometimes strays far from a topic, as when, under "Jasper," he goes to the medicinal uses of blood, thence to black puddings, next to butter, and finally to a discourse on cheese before returning to the bloodstone, he is almost always entertaining, and he has generally something to say worth the recording. And while the arrangement of the matter under the various headings is occasionally rather inconsequent,

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and neither so orderly nor so compact as might be desired, this is in part compensated for by the fair, but not always accurate, index which is provided.

As the book is written for the educated general reader, who does not require to verify quotations, the author frequently merely names and dates his authority, without giving the title of the work, or from what part of it he has taken his statement. For the student this is unfortunate—although the principal authorities cited have left not very voluminous works on the subject—because the book, though in the main appearing to be carefully written, yet contains a sufficient number of errors to make advisable the checking of quotations from it by reference to the original authorities. It is, however, a refreshing variation from the general run of "popular" compilations dealing with folk-lore subjects.

It is well, I think, to point out here that much of what is recorded in the older books dealing with gems and stones, although interesting to the folk-lorist, is, strictly speaking, not folk-lore, but is what some learned man gathered from others, equally learned, about him, or from books, or reasoned out for himself. On the other hand, much is folk-lore, as is proved by our finding still, amongst the peasantry, especially in countries conquered and civilised by the Romans, many of the beliefs concerning the virtues of stones, more particularly the less valuable varieties, which were recorded by Pliny or by the medieval writers.

About three-fourths of the book are devoted to stones:—the principal gems, such as the diamond, the emerald, the ruby, the sapphire, the turquoise, etc.; semi-precious stones like the amethyst, the garnet, the moonstone, agate, and jasper; and miscellaneous stones and stony substances, such as pearls, corals, amber, jet, the toadstone, the eagle stone, and the adder stone. These stones are treated principally in their aspects as amulets, and descriptions of the virtues ascribed to them by the older writers are given, but in many instances accounts of their uses in pills, draughts, salves, and other ordinarily recognised medicinal forms are included. In many cases the occult virtues of the stones are added, such as their effects in preserving from

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the results of envy or fascination, or from the attacks of demons; the sympathetic relations between certain gems and their wearers, whereby the stones change in colour or lustre, according to the healths or temperaments of those persons, are also described. Dr. Fernie is a believer in the curative virtues of many stones when worn, ascribing these usually to the same actions as those which are (or are claimed to be) produced when the stones are finely subdivided and taken internally. With his theories, which seem to be largely, though not entirely, based upon material (as opposed to spiritual or occult) conceptions, but with which few of us can, probably, at present agree, we need not concern ourselves; it is worthy of note, however, that he denies (p. 56) to gems artificially prepared, though these be identical in composition and structure with those naturally produced, the curative virtues of the latter.

In the section of the book devoted to metals the treatment is more from the medical side, and less from that of folk-lore, than in the part dealing with stones.

W. L. HILDBURGH.

LE PAGANISME CONTEMPORAIN CHEZ LES PEUPLES CELTO-LATINS. Par PAUL SÉBILLOT. Paris: Octave Doin, 1908.

THE task undertaken by M. Sébillot in this little volume is expressed in its title. The volume itself forms part of a larger scheme of a scientific encyclopaedia, the general editor of which is Dr. Toulouse, and belongs in that scheme to the department of anthropology edited by Dr. G. Papillault, professor of anthropology in the École des Hautes Études at Paris. The distinguished author has here brought together into a small compass, provided with ample and exact references, a wealth of examples of those special survivals of earlier stages of civilisation which constitute together what he has aptly denominated Contemporary Paganism. They are the remains, that is to say, of belief and practice distinctively non-Christian and presumably pre-Christian

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in origin, though often modified not merely by a general advance in culture but by the specific influence of Christian environment.

M. Sébillot has not always confined himself strictly within these limits. Indeed he notes this. The fact is it is extremely difficult to know where to draw the line. As a rule, at least where popular devotions are concerned, he seeks to draw it by leaving aside those which are collective and public, because, as he rightly observes, their pagan character is much more attenuated than that of private and individual rites. The latter may in some cases be the relics, worn and faded, of a cult once collective and public; in a much larger number of instances they are magical and frequently anti-social. But what shall we say of such practices as that of lovers sealing their pledge to marry by spitting on one another? Or of mere presages of good or ill fortune drawn from the weather on the wedding-day or some other important occasion? The specifically pagan element here as distinguished from that which is dependent merely on coarser and more primitive manners, or a greater sensitiveness to the subtle effect of meteorological conditions upon human beings, particularly in certain mental states, is not very obvious. In all such cases M. Sébillot has erred, if at all, on the right side by including too much rather than too little.

In the same spirit is the interpretation he has given to his phrase "Celto-Latin Peoples." I cannot venture to offer an opinion as to the exact meaning of a phrase that appears to include the British Isles, Norway and the United States with all the western part of continental Europe and some of the Mediterranean islands. One thing is certain: the core of the book is naturally and rightly the folk-lore of France gathered in the course of M. Sébillot's great and life-long labours on that subject. The rest is grouped around it. Much of it, however, is so important that it can hardly be described as merely illustrative matter; and the whole forms an impressive picture of rites and beliefs extending to every phase of human life and intercourse, in their origin dating back to prehistoric antiquity and still surviving in the midst of an alien religion and a society whose institutions and aspirations are the exponents of an utterly different and incompatible ideal. The work is thus useful to

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more than one class of student. Statesmen, historians and sociologists, as well as those whose attention is concentrated on the problems offered by folklore, may learn lessons of value here.

The book is divided into three parts. The first is concerned with the course of human life. It commences prior to birth with the rites to promote or retard fecundity and the treatment of pregnant women, including a paragraph on the taboos incident to pregnancy. Birth-ceremonies, the protection of mother and infant during the time of special danger from invisible foes, which extends until after churching and baptism, the diseases of earliest childhood and the means to promote the growth and well-being of the offspring, youth, love, marriage, the treatment of disease in general, magical practices to cause sickness and death, presages, dying and all the mournful and precautionary rites performed by the survivors, and lastly, the beliefs concerning the journey of the departed soul, the life after death and the periodical return of the dead are exhibited in detail. The second part deals with human occupations and labour. The building of a new dwellinghouse and removal to it, the dangers to be apprehended, the vestiges of a fire-cult, the building and use of boats, the protection of the stable and the poultry, and their management, the cultivation of the land, the protection of the crops, first-fruits, rain-making, the plantation of trees, rites of fructification and the sacredness of trees are all treated under this head. The forces of nature occupy the third and last part. Among them may be enumerated the heavenly bodies and the vestiges of their worship, traditional meteorology, fountains, rivers, lakes and the sea, the earth, the mountains, rocks and megalithic monuments and the acts performed in connection with them, which appear to be relics of a cult that has never been wholly abandoned through all the changes since the dawn of history. An appendix discloses a variety of practices in relation to the churches which are either non-Christian in character or spring from a confusion or combination of ideas in which other influences than those of Christianity are unmistakable.

From this rough catalogue some notion may be obtained

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of the stores of information compressed by M. Sébillot into a comparatively few pages. But our debt to him does not end here. He has added a final chapter modestly entitled "Notes Additionnelles," in which he sums up the results of the enquiry. The practices treated are not the remains of a highly organized religion such as is dominant in Christendom, though there are here and there signs of the survival of a priesthood. They do exhibit the frame of mind found in peoples beyond the range of European culture whom we compendiously call animistic. Of all the ancient cults that which is best preserved is that of water. Some of the observances have a form purely pagan; in others primitive practices and those of Christianity are mingled together, while some are pagan simply varnished with Christianity. Almost equally strong and certain are the relics of the worship of megalithic monuments. Naturally, however, they are confined to the districts where such monuments exist. The author speaks doubtfully of the hypothesis that in some of the superstitions he has touched we have relics of totemism. He points out that though many of the taboos and beliefs do look like totemism there are others susceptible of quite a different explanation. His caution is wise; and the opinion of such an authority must weigh in the decision of the question. Yet it may be urged that Mr. Gomme has recently shown a probability that certain institutions, customs and beliefs in the British Isles are only to be explained as the remains of totemism. If this be so the probability of totemism in the British Isles enhances the probability of totemism among a similar population on the other side of the Channel.

A bibliographical list of the authorities made use of is always welcome to students. M. Sébillot has added such a list as well as an index. He is one of the most accurate of men; and in case he have occasion to revise the book for a second edition, as I hope he may, he will be glad to be reminded that Galloway (p. 132) is not in Ireland, nor the Rollright Stones (p. 313) in Cornwall. Everyone knows how easy it is to make such trifling slips.

E. Sidney Hartland.

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PRIMITIVE SECRET SOCIETIES. A Study in Early Politics and Religion. By HUTTON WEBSTER. Macmillan Co., 1908.

LES SOCIÉTÉS SECRÈTES AU BAS-CONGO. Par ED. DE JONGHE. (Extrait de la *Revue des Questions scientifiques*, Oct. 1907.) Bruxelles: Polleunis, 1907.

DR. WEBSTER'S account, in eleven chapters, of the initiation rites and secret societies of barbarous communities is of great value as a collection of references to most of the literature on the subject, independently of its importance as a study, although one could wish sometimes, in reading it, that consideration of the author's deductions and opinions were facilitated by their clearer separation or summary apart from the great mass of references. The first chapter discusses the various forms of "men's house" used by primitive tribes as a means of sexual separation, and suggests that its presence anywhere points to the previous existence of secret initiation ceremonies. The men's house is sometimes used for puberty initiations, and is also sometimes the seat of secret societies regarded as successors of earlier puberty institutions. The second chapter deals with the puberty institution which furnishes the most important of the various ceremonies by which males pass from class to class of the early age-classification system. These classes and ceremonies are held to be the origin of the degrees and initiations of the later secret societies. The effect of the puberty ceremonies on tribal solidarity and evolution is emphasised. The next two chapters deal with the secret puberty rites and the training of the novice. The ordeals intended to render indelible the instruction given, and the mutilations which are a sign of the reception of a male into full tribal life, are discussed in detail with a great wealth of illustration. The puberty ceremonies for girls, naturally less important, are also very fully dealt with, and the theories of Dr. Frazer and others as to the origin of puberty rites in general are touched upon. The fifth chapter discusses the power of the elders which arises from their control of the initiation ceremonies and which is utilised for selfish purposes by imposing food taboos and marriage restrictions upon the

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novices. The next chapter attempts to establish that, upon the shifting of social control from the elders to tribal chiefs, the initiation rites and organization become unnecessary for tribal purposes, and limitation of membership gives rise to secret societies with grades based upon the earlier age groups. It is argued that this conversion of mysteries, concealing the tribal religious beliefs, into political secret societies governing by fraudulent pretences of connection with the dead and either struggling for power against the chiefs or serving as tools of the tribal leaders, has proceeded from the tendency of the elders to use the initiation ceremonies for their personal advancement and for the terrorising of the women and uninitiated. Many examples of puberty institutions in apparent decay or transition are cited. In Africa and Melanesia the power of the chiefs is still limited by the secret societies which have arisen on the earlier initiation basis and have become located in definite places as "lodges" with a series of degrees and limited membership, especially in the upper ranks. In Polynesia and North America the power of the chiefs is fully developed, and the tribal secret societies have become religious and dramatic fraternities of priests or shamans. Chapter VII. is devoted to the functions of the tribal societies, and the relations of the societies and tribal chiefs are examined. The following chapter deals with the decline of tribal societies, which with tribal progress may either collapse, become social clubs, or develop into magical fraternities. One characteristic of the disintegration of the societies is the admission of women, and the most effective cause of their decline is the civilising agency of traders and missionaries. Chapter IX. deals with "the clan ceremonies," and tries to prove that the origin of all the secret organisations—whether puberty institutions, secret societies, or magical fraternities—is in the "primitive totemic clan." This is argued chiefly from instances in Australia, Torres Straits, and North America. Chapter X. deals with magical fraternities, and contends that the primitive clan rites have as central characteristics dramatic and magical features, which re-emerge when the social and law-god functions of the secret society decline. The final chapter deals with the diffusion

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of initiation ceremonies, and in the form of footnotes supplies a bibliography.

It would be impossible within the limits of a review to deal with the many interesting and disputable points raised by Dr. Webster's argument. It will be seen that they range from native conceptions of "high gods" to Spartan military training, and full use is made of the investigations of Messrs. Spencer, Gillen, and Howitt in Australia, of Dr. Haddon in Torres Straits, and of many others. The vital chapters, on the development of secret societies from puberty institutions, and of both from the totemic clan, are hardly convincing, but the re-examination of the evidence presented would require considerable space, and it has seemed more profitable to supply a rough sketch of the ground covered, and to leave folklorists to buy the book and give it the very careful study it deserves.

Such a study would have been made easier and the value of the book greatly enhanced by a full index, but Dr. Webster, or his publisher, has provided only an "Index to Native Terms." This index, instead of enabling the information collected to be referred to by tribes and localities, merely covers native names of ceremonies and grades, and such terms as kraal, kava, nullah-nullah, wurley, etc., which are often so familiar as to be used in the text without any explanation. Moreover, the proof-reading of the index seems to have been done much less carefully than that of the text and footnotes, for, whereas we have noticed in the body of the book very few and unimportant errors—*e.g.* "red flute" for "reed flute" on p. 38, Wendi for Mendi on p. 120 (note), Yassi twice for Yasi (a different society) on p. 173, and Medewiwin for Midewiwin on p. 179—a cursory examination has shown numerous irritating little errors in the index of about 4½ pages—*e.g.* Mide 178 for 179, n^1 for n^2 under Powamu, n^2 for n^8 under Wowochim and Wowochimtu, Telpuchali for Telpuchcali, Asa 29 for $29n^8$ and 53 for 52, Pabufunan for Pabafunan, Wysoccan $33n^1$ for $33n$ and 57—besides a number of omissions, such as Yasi $173n^2$, the Whares mentioned in $12n^3$, Saniakiakwe 43, Semese 86, Tianguez 16, Tindalo 63 and $63n^1$, Ari 89, Baito 14, Clo'ct'n 70, Unyaro 88, etc., etc. It is to be hoped that the demand for a second edition will soon afford an opportunity for this defect to be remedied.

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Dr. De Jonghe's pamphlet of 74 pages considers the secret societies of the Lower Congo chiefly from the religious standpoint. He criticises the ideas of Schurtz and Frobenius as to the origin of secret societies and their close relations with puberty rites and the religious education given in the fetish schools, but his main object is to summarise the information available as regards the two principal societies of Lower Congo, the *nkimba* and the *ndembo*. The former appears to be a puberty institution, and is confined to males, although a feeble imitation of it exists in some places for the other sex. The *ndembo* admits both sexes and all ages, but the information available about it is very scanty. Rev. J. H. Weeks informed me that in the Wathen district the *ndembo* appeared to be very degenerate, there being no trace of any training given by it, and neophytes remaining in the ndembo bush as long as food was provided by their relatives. The entrants are supposed to die, and the food is explained as necessary to strengthen the nganga and his assistants to turn over the bodies and so prevent their decay. Dr. De Jonghe arranges his evidence under various heads, such as area and names of societies, age of initiation, selection of novices, length of tests, etc., and concludes that one object of the *nkimba* may be sexual separation at puberty (a view adopted by Dr. Webster as regards the puberty institution), while its main end is civil and religious training. The *ndembo* he regards as a magical society. His pamphlet ends with a small but valuable bibliography of 58 books and articles, with annotations as to the nature and source of each author's information.

A. R. WRIGHT.

LEGEND IN JAPANESE ART. A description of historical episodes, legendary characters, folk-lore myths, religious symbolism illustrated in the arts of old Japan. By HENRI L. JOLY. Illustrated. John Lane, 1908.

So numerous have been the books on things Japanese during the last few years that it seems difficult to justify a fresh one. But M. Joly has found a comparatively little known region where his

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offer of help as a guide will be hailed with enthusiasm by the student. Every collector of folklore objects, and every folklorist anxious to know the legends or symbolism embodied in the beautiful or grotesque Japanese netsuké, sword furniture, inro, prints, etc., which he meets, will often have had great difficulty in satisfying the curiosity aroused. Even Japanese acquaintances cannot explain the meaning of all the objects shown to them, and there is no "Smith's dictionary" of Japanese biography and mythology. If one can learn the name of a character or incident depicted, it may still require considerable labour to obtain further particulars, and objects evidently of high interest to the student of custom and religion have to be put in the cabinet unexplained. Anderson's valuable *Descriptive Catalogue of a collection of Japanese and Chinese paintings in the British Museum* was published in 1886, and Brockhaus's magnificent *Netsuke* is limited to those objects and is out of print.

M. Joly has amassed from Japanese books and friends, and from other collectors, etc., a great quantity of notes and illustrations relating to the legendary subjects of Japanese art, and gives the result, as a dictionary arranged alphabetically under names chiefly of historical persons and mythical beings, in this bulky quarto volume of 453 pages, with upwards of 700 beautifully clear illustrations and 16 colour reproductions. He has added a Japanese index under radicals, and a bibliography which is specially valuable for containing a large number of illustrated Japanese works with their native titles, translations of the same, and some annotations. The European portion of the bibliography is very far from complete, but does not profess to be more than a useful list for general reference. A number of the articles in the body of the work are very useful, *e.g.* on *masks*, giving an account of 138 forms, with 118 illustrations, a list of Japanese names, and a bibliography; on the *sennins* (but for some reason not obvious under the Indian term rishis instead of sennins); and a table showing the relations of the Japanese zodiacal signs and years and horary characters. The last might with advantage be explained in detail. Some other articles, which are perhaps less concerned with art, are very incomplete, such as those on *charms* and *games*. The latter article does not include in its

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bibliography either Culin's *Korean Games with notes on the corresponding games of China and Japan*, or Falkener's *Games Ancient and Oriental and How to Play them* (in which there are accounts of Japanese chess games and Go). There are a few comparative notes on the folktales cited, several being taken from Dr. Lang's *Custom and Myth*, and these might well be omitted, or, if retained, should be made a real contribution to comparative storyology. Other comparative notes are not very valuable. For example, Mitsume, the three-eyed goblin, is compared with a description of the three-eyed, but otherwise quite different, Tibetan deity Palden Lhamo, cited from Perceval Landon's *Lhasa* (which is referred to as Perc*i*val Landon's Lhass*a*). M. Joly appears to rely greatly upon the works of Lafcadio Hearn, who is now, however, regarded as a somewhat doubtful authority. The opening chapter on "Emblems and attributes" contains a good deal of miscellaneous folklore under such headings as mirror (predicts future at 2 a.m.), nails (finger) (white spots for gifts), seals (must be affixed an odd number of times or the document is unlucky), star (shooting) (soul of person just dead), and string (hair string breaking foretells a death). The note on sneezing is "Sneezing, has ominous meanings: if once, the affected person is praised somewhere; if twice, reviled; if three times, it is a sure proof that he has 'Kaze wo Totta' (caught the wind), *i.e.*, a 'cold.'" The three-times omen has a flavour about it rather of individual than of folk humour, and according to another authority the ordinary Japanese belief is that three sneezes indicate that someone is in love with the sneezer.

Having noted so many causes for gratitude, and added a word of praise for the wide range and beautiful reproduction of the illustrations, it is very regrettable to be obliged to accept M. Joly's invitation in his introduction to correct his pages, and to complain of the defects of haste and carelessness which render the book so much less of a treasure than it might have been. To begin with, a petty annoyance is that the author has been badly served by his proof-reader. The edible seaweed kobu used in the New Year festival is referred to on p. xxiv. under a heading *Alguae*, as the *ficus* (not *fucus*) *vesiculosus*, and *alguae* for *algæ* appears again on p. 188. Chariot appears thrice in four lines

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on p. xxvii. as charriot, and there are many other misspellings, such as pawlonnia, goblings, murdured, place (for palace), Toaist (for Taoist), Tibethan (for Tibetans), customs (for costumes), Amithaba (for Amitabha), etc. Such sentences as the following should not have evaded correction,—(p. 16) "Mikoshi Niudo, bald headed, pulls its tongue and lolling it about, looks over screens"; (p. 240) "his would-be murderer, who achieved him with his kotsuka"; (p. 88) "The Japanese top differs from the European one, but is very similar to the *Sabot* of the French boys"; (p. 107) "the Norse myth of the white swan, or sometimes seal, which married a fisherman and gave him three children before leaving him, finally, in Siberian and South African folklore"; (p. 331) "unfortunately for the peasants living on his estate, he was of fastuous disposition." A more serious defect is that the scrappiness and inaccuracy natural to notebook jottings has not been remedied by careful revision and checking. Even in the bibliography, besides such slips as *Anectodes Japonaises* and *Folk-lore Records*, 1878-9 (instead of Folk-Lore Record, 1878), such errors occur as "Brinkley, Capt. China and Japan...10 vols.", instead of Japan and China, 12 vols. Citations, too, are not carefully made. For example, the tale of the monkey and the lizard cited from Landon's *Lhasa* ends thus on p. 237: "The lizard . . . was roundly reviled by the monkey, and flew away . . . but the story does not say whether he went home." If we turn to Landon's original story, we read: "So the Monkey knew that the Lizard was laying a trap for him, and he ran away jeering at the silly Lizard. So the Lizard returned to Mrs. Lizard in the lake"! Other citations appear to be equally impressionist in style; Saruta Hiko no Mikoto, a Shinto deity, is said to have a nasal appendage 7 *cubits* long, but the original Nihongi gives it as 7 *hands* long. In fact the whole book appears to require a thorough revision. The dictionary headings are often out of alphabetical order, and in a long list of cases do not correspond with the names given under the illustrations. It would be a great improvement if the illustrations were numbered, and referred to by numbers in the articles. It is never certain at present that an article is not illustrated somewhere; Hattara Sonja on p. 114 is illustrated opposite p. 276, and Handaka

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Sonja on p. 109 is illustrated opposite p. 278. Moreover, it is not certain whether every illustration is explained in the text; sometimes its subject does not appear in the dictionary,—*e.g.* Niunria Kosonsho, Kakudaitsu, Monju Bosatsu (Manjusri), etc.; or is dealt with under a different name,—*e.g.* Rokusonno in the plate opposite p. 374 is dealt with under Tsunemoto in the text, and the explanation of two illustrations of a deer and maple in the plate opposite p. 226 must be looked for under the Japanese name for the maple, momiji, on p. 233. In the article on the rakans or arhats, a list of 16 is given, and the reader is referred to the names of the separate worthies for their attributes; only 4 of the 16 names, however, appear in the dictionary. In short, all the references need checking, and in many places different bits of notebook information need to be harmonised. The above discrepancies are only a few of a long list noted in reading, which it would be wearisome to set out in full. Were not the book one necessary to the student, it would not have been worth while pointing out its numerous small errors. A new edition, cleared of the present disfiguring blemishes, would indeed be a joy and a worthy result of the labour expended.

A. R. Wright.

Γαμήλια Σύμβολα. ὑπὸ Ν. Γ. Πολίτου. Athens: Sakellarios, 1906.

It is quite safe to recommend any book by Polites, who was one of the first Greek scholars, as he is one of the ablest, to direct attention to the survivals of ancient life in modern. This pamphlet discusses the marriage rites and symbols in the Christian church: the betrothal ring, the crowns, the loving cup, the circling dance, with suggestions as to their origin. A number of notes describe local peculiarities of custom.

W. H. D. R.

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Περὶ τοῦ Ἐθνικοῦ Ἔπους τῶν νεωτέρων Ἑλλήνων. ὑπὸ Ν. Γ. Πολίτου. Athens: Sakellarios, 1906.

THIS speech, delivered in the National University on 14 Jan., 1907, has by some miracle not explained been published in 1906. The learned author sketches the impulse towards epic poetry in Europe in the 12th century, with special reference to the Greek epic of Digenis Akritas. After some critical remarks on the various known recensions, he discusses the date, apparently that of the first struggles with Islam. Large numbers of episodes from this epic are still recited, and only a part have been recorded in writing or in print. It may be worth while adding that Mr. Dawkins, Director of the British School at Athens, is engaged in collecting the *disiecta membra*.

W. H. D. R.

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THE BURRY-MAN.

(WITH PLATES VIII. AND IX.)

BY ISABEL A. DICKSON.

(*Read at Meeting, 15th April*, 1908.)

ON the second Friday in August the annual fair is held at South Queensferry, a small burgh of great antiquity, just below the Forth Bridge. The fair takes place in a field within a convenient distance (the burgh has now no common land of its own) and consists of the usual shows and merry-go-rounds with the recent addition of pipe-playing and reel-dancing. On the day before the fair, a house-to-house visitation is made by the Burry-man, a character who has existed from time immemorial. The ceremony is now left to the boys of the place, who make their rounds to collect money to be spent at the fair next day.

The Burry-man is a boy dressed in a tight-fitting suit of white flannel covered entirely with burrs stuck on. The covering goes over his whole body and partly over his face, so as to form a more or less efficient

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disguise. He is also adorned with flowers and ribbons, wears a head-dress of flowers, and carries in each hand a staff decorated with flowers and leaves. He is accompanied by two other boys in ordinary dress, who stand one on each side of him, supporting his outstretched arms and apparently guiding his movements. An interested group of children follow at a respectful distance, but only the Burry-man and his attendants come to the house. The asking is done by the attendants, the Burry-man maintaining a dignified silence. None of the attendants are decorated. I was informed that sometimes two Burry-men were led about and called the King and Queen, but this seems to be regarded as an unimportant variation.

In the photographs (1908) (Plates VIII. and IX.), the head-dress is a good deal larger and heavier than my recollection of it two years before, so that it covers more of the face.

As I learn by the courtesy of the Town-Clerk of South Queensferry, there are no documents or records bearing on the subject, but a description of the custom is given in the following quotations:

Fyfe, *Summer Life on Land and Water*,[1] p. 48, published 1851.

"A strange custom perpetuated to the present day among the youth of Queensferry, has been supposed to commemorate at once the passage of the King and Queen to and from Edinburgh and Dunfermline, and to indicate the civic origin of the place. We refer to the annual procession of the Burry-man, got up on the day preceding the Annual Fair amongst the boys of Queensferry, and traced back for time immemorial to the

[1] Mention is also made of the custom in Sinclair's *Statistical Account* (Linlithgow), 1845, and in Porteous' *Town Council Seals of Scotland.*

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PLATE VIII.

Leonardson & Co.

The Burryman. Front View

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PLATE IX.

Leonardson & Co.

The Burryman. Back View.

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distraction of antiquarian research, tho' the hand of Sir Walter Scott has been tried on the subject. Of the latest representation of this little comedy we chanced to be an eyewitness, immediately after taking up our residence in Queensferry: and without reference to its historical bearing, we ventured to describe it from observation in the public prints of the day, somewhat as follows:

"'The annual Saturnalia of the ancient port of passage across the Firth, of St. Margaret the Queen came off on Friday, 9th Aug., having been preceded on Thursday the 8th, according to ancient custom, by the singular perambulations of the Burry-man, *i.e.* a man or a lad loosely clad in flannels, stuck over with the well-known adhesive burrs of the Arctinus Bardana[1] (the Burr Thistle of Burns, but in reality not a thistle but a burdock as botanists are aware). These burrs are found in considerable profusion at Blackness Point, in the vicinity of Hopetoun House. A few plants also grow in the neighbourhood of New Halls Point, and beyond the rocks of the opposite shore of North Queensferry, where we have found it on the Links near Inverkeithing, and from all these, or even more remote places are they gathered if necessary for this occasion, so essential are they deemed to the maintenance of this unique ceremony, the origin and object of which are lost in antiquity, and long ago foiled the antiquarian research of Sir Walter Scott. Tradition at present connects the custom with the erection of Queensferry into a royal borough which did not take place till the time of Charles I., and even points to the previous constitution as a burgh of regality, alleged to have originated under Malcolm Caenmohr, in which case the representation of the burgh by the Burry-man would amount to a whimsical practical pun. The custom in question can be traced back to the period of the last

[1] [Arctium Lappa? Ed.]

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battle of Falkirk, for an old person of 80 now living, whose deceased mother was aged 13 at the date of the battle (1746) states that the observation has remained unaltered from then till now.

"'On the day preceding the fair, the Burry-man [who requires to be either a stout man or robust lad, as weakly persons, like the man in complete steel who annually sacrifices his life to the Lord Mayor's Show in London, have been known to faint under the heat and fatigue of dressing], is indeed in his flannels. Face arms and legs all being covered so as nearly to resemble a man in chain armour from the close adhesion of the burrs: and the head as well as the tops of two staves grasped with extended arms, being beautifully decked with flowers: while the victim thus accompanied is led from door to door by two attendants, who likewise assist in upholding his arms by grasping the staves. At every door in succession, a shout is raised, and the inhabitants, severally coming forth, bestow their kindly greetings and donations of money on the Burry-man who in this way collects, we believe, considerable sums to be eventually divided and spent at the fair by the youths associated in the exploit. Sometimes there are two persons thus decorated and led in procession from door to door, the one being styled the King, the other the Queen, in allusion to the passage of the royal party through the town.'"

Popular opinion now is divided between explaining Burry as meaning covered with burrs, or as a corruption of "burgh," with reference to the ancient burgh of South Queensferry. The whole festival, Burry man and Fair together, is supposed to commemorate the great event in the history of the burgh, which is also recorded on the town seal, namely, the crossing of the Firth of Forth and landing at South Queensferry by Margaret, wife of Malcolm Canmore. It is at once clear that whatever

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may be true of the Fair, the Burryman procession belongs to a stage of belief much older than Queen Margaret (eleventh century). The derivation from *burgh* may certainly be dismissed as arising out of the connection with Queen Margaret.

For other possible derivations, we have the following: *Burs, burres* is Scots for fir-cones, and in this sense is still used.

Burra is the name given in Orkney and Shetland to the common kind of rush—used for feeding sheep.[1]

Connected with this is *Bear* (Lancashire), name of a door-mat made of the peeling of rushes. Perhaps formerly these mats were made of bear-skin. The rough rope mat resembles one.[2]

Burry, or *burrie*, is an old Scots word used as an epithet of a dog, meaning rough, shaggy, and generally derived from the French *bourru* = flockie, hairie.[3]

There is also a noun *burris*,[4] meaning flocks or locks of wool, which is used in an Act of James VI.[5]

The green appearance of the Burryman and the bunches of leaves and flowers he carries are at once recognisable as signs of some nature cult connected with summer and the season of green and flowering things. Lammas[6] has always been a very important season in Scotland, especially in country districts. It is, of course, the thanksgiving (the Loaf-mass), made from the fruits of the earth; but

[1] Jam., *Dict. Scot. Lang., ad loc.* [2] Wright, *Dialect Dict., ad loc.*

[3] Jam., *Dict. Scot. Lang., ad loc.* [4] *Id.*

[5] Miss Burne tells me that "Bur" in Shropshire means a rough unhewn stone. A "bur" wall is built of rounded unhewn stones. It is a sandstone district.

[In S.E. England generally the word 'burr' means a lump of fused brick from a kiln. (Ed.)]

[6] It is perhaps necessary to explain that though Lammas-day is Aug. 1, the term Lammas is used = Lammas-tide. Cf. Christmas = Christmas-tide. Cf. the proverbial Lammas floods which are expected in the first half of August.

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probably the special popularity of Lammas is due to its having coincided with or partially taken the place of an older nature festival, *e.g.* in Ireland and Wales the great festival of the God Lug took place on or about August 1st.[1]

In southern climates it would doubtless be quite possible to have a harvest thanksgiving on Lammas Sunday, but further north the harvest is much later, and at South Queensferry, for example, the corn might often not be cut before the end of August, so that to offer on Aug. 1st a loaf made from the new corn would be an absolute impossibility. Harvest thanksgiving, as generally understood now, is the Harvest Home, a thanksgiving for *perils past*; but there is another possible aspect of harvest sacrifice, that of propitiating a higher power, in order that no disaster may overtake the growing corn *before* it is ripened and harvested. This view would appeal at least as forcibly to the primitive agricultural mind as the other, though it is not one which could be recognised by the Christian Church. It would be in accordance with the ordinary spirit of compromise[2] for the Christian festival of Lammas, harvest thanksgiving, officially to take the place of harvest propitiation, though the older custom, shorn of its real meaning, still flourished among the people.

The flowers and leaves which decorate the Burryman are rather a symbol of the luxuriant growth of summer than of harvest thanksgiving. There are numerous instances of such summer figures, *e.g.* near Willings-Hausen, Lower Hesse, a boy is covered over and over with leaves, green branches are fastened to his body: other boys lead him by a rope and make him dance as a bear, for doing which a present is given.[3]

[1] Rhŷs, *Hibbert Lectures*, p. 410; *id. Welsh Folklore*, i. 312.

[2] Gregory to Abbot Meletus, 601 *a*.

[3] Grimm, *Teut. Myth.* ii. 784; cf. *id.* 764, 776, 783.

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Curiously enough, the first glance at the South Queensferry Burryman, without any idea of comparison, made one think of a bear walking on its hind legs. This impression was strengthened by the fact that the burry covering coming down over the forehead and between the eyes practically concealed the upper part of the face. This resemblance may be only a coincidence (it is much less evident in the photograph), but it suggests the direction in which the explanation lies.

Burry then would be the old Scots word meaning *shaggy* or *hairy*, as given above. There seems no legend to explain the symbolic use of ordinary burs. *Bur*, in the sense of fir-cones, would have a reasonable connection with wood spirits, but this is still a common meaning of the word, and fir-cones have apparently never been part of the costume. But *burry* = shaggy is an old word, rare, and long out of use. The transference would not be unnatural, especially if the idea were to get a rough covering. At a distance, closely-set *burs* have somewhat the effect of locks of wool, in the same primitive fashion in which the stiff circles and holes of the pre-Pheidian Greek sculptors represent locks of hair. Similarly moss is used instead of fur in the dress of winter (Middle Rhine).[1] In the same way the burry covering may be the survival of the fur dress, just as the Lancashire bear-mat may once have been a bear-skin.

There is little difficulty in finding instances of shaggy figures, either men or animals, possessing the power to work evil.

When Wolf Dieterich[2] sets forth to ask the help of Ortnit of Lombardy, he is warned to beware in crossing the deserts of Roumelia, lest he be caught by Rauch Else. Losing his way in the forest, he is found by a dark and terrible monster of appalling height, black and shaggy like a bear, with a voice like a bear's growl. The hero's

[1] Grimm, *Teut. Myth.* ii. 764. [2] Wagner, *Legends of the Amelungs.*

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promise to marry her breaks the spell, and the dark fleece falling off reveals the lovely princess. Cf. also the story of "Beauty and the Beast."

The same idea of a black shaggy horror appears in many old stories of haunting.[1] Most people's childish recollections will bear witness to a shadowy bugbear, which was generally shaggy, sometimes black, sometimes both. As hobgoblins haunt dark corners, so shaggy monsters frequent forests and moors. The tradition is that Dalmeny[2] means Black heaths or gloomy spots.

Mr. Frazer has shown that the corn spirit has many and varied animal forms, and there are many sayings to show its kindly fertilising action, *e.g.* "The steer is running in the corn,"[3] when it is stirred by a gentle breeze. There are other proverbs showing the evil effect, *e.g.* when the wind has laid the growing corn: "See the wolf slept there last night."[4]

It is worth comparing with these a curious expression "to play the bear" = to damage, spoil, ruin. A market gardener in Northamptonshire[5] says: "A wet Saturday plays the bear with us." In Warwickshire[6] they say: "The pigs have been in the garden and played the bear with it."

Every farmer knows that the really fatal time "to play the bear with" the standing crop is after the corn is fully in the ear, and before it is ripened. After a rain or wind storm the heavier the crop the more difficult it is for the bent stalks to straighten themselves, and lying on the ground the ears ripen very imperfectly. It is therefore very important to make sure of divine protection at this stage, rather than to wait and offer thanksgiving after the dangerous time is over.

[1] Cf Mauthe Dog in the Isle of Man.

[2] Till 1636 Queensferry was part of the parish of Dalmeny.

[3] *Golden Bough*, 277, 284.

[4] *Mannhardt*, ii. 322.

[5] Wright, *Dial. Dict.*, *ad loc.*

[6] *Id.*

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In the legends of the Calydonian Boar,[1] of Adonis, of Iphigenia, the ***untimely*** death, the destruction of the ***unripe*** is insisted on, clearly because propitiation for the safety of the growing crops of the young enterprise had been neglected. Later ethical development may make propitiation and thanksgiving into one festival,[2] but ***untimely*** death could never apply to ripened corn.

In the case of Scotland, climate and circumstances would tend to give even longer life to the propitiatory idea.[3] If the orthodox date for offering first fruits is a month before the corn can be gathered in, it is a little difficult for the ignorant mind to distinguish such a harvest thanksgiving from a placating sacrifice to ensure a good harvest.

I would therefore suggest that the ceremony of the Burryman is a relic of an early propitiatory harvest rite. The Burryman himself represents an indeterminate being, possibly the wild man of the woods, possibly the angry spirit in the form of wolf, bear or boar, whose original hairy shaggy covering has, by corruption or misunderstanding of the word ***burrie***, degenerated into a covering of burrs. His procession and collection of money from door to door are the modern form of the sacrifice required to ensure a fruitful season.

ISABEL A. DICKSON.

[1] Hom. *Il.* ix. 534.

[2] Harrison, *Prolegomena*, 79.

[3] There are at least two instances of openly propitiatory rites in Fife and Lothian in the thirteenth century, one conducted by the Parish Priest. Kemble, i. 356.

Note.—[It may also be suggested that the actual use of the burrs to form the shaggy covering may be due to a piece of popular etymology, an attempt to give a living meaning to the obsolete word 'burrie.' Ed.]

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THE DISPOSAL OF THE DEAD IN AUSTRALIA.

BY NORTHCOTE W. THOMAS.

IT has been generally recognised that the Australian blacks are a mixed race, and the most commonly accepted theory as to their origin sees in them a cross between a Melanesian stock, perhaps that of which the Tasmanians were the remnant, and a straight-haired people, identified, though for no valid reason, with the Dravidians of South India. Although the shape of the skull and the character of the hair vary to some extent in different areas, and though there are well-marked facial types associated with certain areas, neither somatological nor cultural evidence pointed to any well-marked racial differences between the populations of different areas, such as would lead us to infer the predominance of one stock in one region, and of another stock in another region.

There are, of course, well-marked cultural areas, but the conclusions drawn from the distribution of spear types are overthrown by the evidence derived from types of initiation ceremonies; and social organisation gives us a map whose forms differ from both the others. How far this is due to transmission rather than tribal migration need not occupy us here; for, at any rate in Australia, language is a more reliable test of race, and the great number of independent languages makes it improbable that they have been spread by other means than the actual expansion of the stock that speaks them.

It has often been assumed, though on insufficient

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grounds, that all Australian languages are of the same type. Recent researches, however, by P. W. Schmidt,[1] have shown that so far from this being the case, they fall into two large groups, only one of which—that occupying the southern half of the continent together with portions of the northern half in the neighbourhood of the Gulf of Carpentaria—is apparently really indigenous; the northern group, which Schmidt is inclined to regard as immigrant Papuan languages, seldom extends further south than 20° S., and in addition to the Gulf extension of Australian languages already mentioned as encroaching upon the territory of this group, we find on the east coast another arm stretching up to 15° S.

The Australian languages proper fall into two sub-groups, the old and the new, distinguishable by the position of the dependent genitive. The old group occupies the south of Victoria and is found sporadically on the east coast.

The present paper is devoted in the main to the examination of the light thrown on racial problems by the funeral customs of the Australians.

Before proceeding to examine in detail the Australian rites of disposal of the dead and their distribution, it may be well to call attention to certain general facts. In the first place, there are certain areas in which the method of disposal varies according to the age, sex, or status of the deceased; they include the greater part of Queensland, a part of the central area, the coastal region from the Daly River to the Coburg Peninsula, the district immediately north of the mouth of the Murray, and part of western Victoria. In the remainder of the continent, so far as we are aware, the rites are more simple, though here too the status of the deceased may make it incumbent on the survivors to mourn him with more ceremony. As a rule, where only one method of dealing with the body

[1] *Man*, 1908, No. 104.

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is practised, it consists in simple burial beneath the surface of the ground; occasionally the trunk of a hollow tree is selected as the last resting-place of the remains, and still more rarely cremation, anthropophagy or exposure is the recognised method of disposing of the body.

The main feature of all these customs is that the body is dealt with once for all, mourning rites apart. It is quite exceptional for the widow to carry the ashes of the husband's corpse, as she does, according to Dawson, in the western districts of Victoria, and it is worthy of remark that even the custom of putting the body on a platform, in the form in which it is practised among the Narrinyeri and neighbouring tribes, is really much more akin to the simple burial than to the more complex types of ritual found in Queensland and other areas. For the main purpose of drying the corpse on the platform may have been no more than to preserve it until the mourning rites had all been performed; in the central area, of course, the corpse is left undisturbed for a whole year after the rites are concluded. At the same time it must not be forgotten that there are linguistic relations between the lower Murray area and the extreme north, and that the custom of removing the scarf skin practised by the Narrinyeri is also a feature of the rites of south Queensland, where the complex ritual is in force. In this connection I may mention that there is in the part of south Australia near the mouth of the Murray a well-marked type of skull. It is possible, therefore, that the tribes of this area which practise the more complex ritual are in reality offshoots of stocks whose main habitat is far removed from them.

Whether that is so or not, it may be said that, broadly speaking, the simple ritual is not found outside the area of the Australian languages; there is a tendency to greater complication in the area of the old Australian group; on the other hand, many of the tribes in the

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neo-Australian area of Queensland practise the complex ritual, notably those of the south centre, of the coast north of Cape Grafton and of the district round Brisbane. But there is some evidence, linguistic and otherwise, for a foreign element in both these latter areas, and the only real exception to the rule that the simple ritual is associated with the neo-Australian languages is therefore the south-central Queensland area, the home of the so-called *bura*-tribes, the intrusive character of which Dr. Graebner has endeavoured to prove.[1] The evidence clearly makes it possible to hold either of two theories—that an invading stock, retaining in the main their own culture, took over the language of the indigenous inhabitants, or that the latter took over the customs of the alien tribes with which they came in contact without suffering any marked alien immigration.

It is perhaps of interest to point out that in the case of the Arunta we find precisely the opposite phenomenon; their language does not belong to either of the Australian groups; but it is their custom to bury the body within a very short time of death instead of practising the elaborate ceremonies of their northern neighbours. Not only so, but there is another link between their customs and that of the neo-Australian tribes, in that they leave an aperture in the grave mound, to permit the spirit of the dead to escape, precisely as do some of their neo-Australian speaking neighbours on the west.[2] I cannot but think that this adds force to the arguments of those who regard the Arunta as abnormal rather than primitive. If they are primarily an Australian tribe, they have taken over a foreign language, and obviously this implies deep modifications; if they are immigrants, perhaps from New Guinea, there can hardly be any question as to their non-primitive character.

[1] *Globus*, 1906, 2.

[2] Spencer and Gillen, *Nor. Tr.*, 506; *Trs. R.S.S.A.*, 28, 35.

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Broadly speaking, the object of the ceremonies of the southern tribes seems to be to placate the deceased by adequate rites of mourning; certain of the fire customs seem to be intended to drive away the ghost. But on the whole there is no well-marked evidence of such an intention, and so far as can be seen the spirit of the dead person is supposed to remain for ever in the neighbourhood of the corpse. In the northern area, on the other hand, though mourning rites are also performed, the exposure of the body on a stage is intended to cause the flesh to come away from the bones; as in other parts of the world, the final burial or disposal of the latter is regarded as the signal for the spirit to quit the neighbourhood of its earthly remains. Though the dead are feared in this area too, the feeling seems to be less strong, and in the Binbinga tribe the father and mother approach the fire near which the spirit hovers at times.[1]

We may now proceed to a more detailed account of Australian funeral customs. As a typical example of West Australian burial ceremonies may be taken the rites in the neighbourhood of Perth described by Moore.[2] A clear spot was selected near some mahogany trees, and a grave dug in a north and south direction, four feet long, three feet broad, and eighteen inches deep, the clay being heaped up in crescent form on the west. The body was doubled up so that the heels touched the thighs, the hair and beard were cut and singed smooth; another account says that this was done by throwing wood and brush into the grave and setting fire to it. Moore states that the nail of the little finger of the right hand is burnt off, and the finger and thumb tied together. The detail as to the nail is curious, as elsewhere it is the thumb-nail that is burnt off and the reason given—to prevent the dead man from using the mero or spear-

[1] *Nor. Tr.*, 549. [2] *Journal*, pp. 345-7.

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thrower could obviously not apply to the little finger nail; however, another authority says that the nails are burnt off to prevent the dead from escaping from the grave; the reason for the custom is therefore somewhat uncertain.

After the removal of the nail a woman covered the forehead of the corpse with white earth and kissed it, while others put brushwood on the grave and fired it. Then followed what seems to have been a rite of divination; the ashes were brushed out, probably in order to discover by the marks who was responsible for the death of the deceased; Moore mentions that all seemed to fear the smoke and ashes.

The body was put in the grave on its right side, so that it faced the east (neighbouring tribes to the east and west made corpses face the south) and a discussion arose as to whether the thumb nail should also be removed. Boughs were thrown on the body and pieces of wood and all pressed down. With it were put in the grave the man's cloak, his broken spear and mero, etc.; his bag was torn and the contents strewn about. The grave was then filled in, and at Kojonup the earth originally taken from the grave might on no account be put back into it.[1] The grave is covered with a mound and a screen of boughs erected; a fire is lighted in front of the mound and the trees are marked with rings and notches.

Another account[2] adds that the dead are feared, and to keep their spirits from visiting their friends at night a small bundle of sticks and leaves is made and carried for two or three months by one of the women; bundles of this sort are believed to be very attractive to the dead and they are placed at night near a fire made apart for the purpose, and generally keep the ghosts from annoying their friends. A later account describes

[1] Curr, 1, 348. [2] *ib.* 330.

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the burial of a murdered man at Perth. His body, decorated with paint and feathers, lay in a sandy river bed, boys and men squatting round, the women some distance away. Five men took the body on their heads transversely and men and women followed in separate parties. The grave was dug in the river bed with shells.[1]

Fear of the dead seems to be the characteristic attitude of the natives of West Australia; but a custom at Boston Point near Point Lincoln suggests that this attitude cannot be universal, as is commonly supposed. For the burial ground was in the centre of the encampment—a high mound of earth in which they excavated holes.[2]

Certain customs, such as the use of the "Fadenkreuz" (*i.e.* crossed sticks wound with hairstring in such a way that a square is formed with the angles on the cross-sticks) are practised over an area which extends diagonally over the continent from north-west to south-east. Another custom of this area is the placing of stones upon the grave, reported from Roebuck Bay,[3] the Victoria River,[3] parts of New South Wales,[4] and also from Angipena, South Australia.[5] At the latter place the stones are arranged in a circle five feet in diameter; most of them are only a few inches in diameter, but at the head, where they are covered, hut-fashion, by branches, there are two or three large stones. A fire was kept burning at the foot for several days and the ground was swept repeatedly for some time after burial, probably for divinatory purposes. The mourners walked in procession round the grave and each threw a large stone with sufficient force to mark a neighbouring tree.

The Adelaide tribes also placed stones upon the grave, but in this case in semi-circular form.[6] Here, however, we

[1] *Mission Field*, 24, 310.
[2] Cruttwell, *Sketches*, 74.
[3] MS. notes.
[4] *Proc. Linn. Soc. N.S.W.*, 23, 420; 26, 238.
[5] Austin, *Mines*, 66.
[6] Howitt, *N.T.S.E.A.*, 451.

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reach the borders of the small southern area already alluded to where the rites of disposal of the dead are more complex. It does not appear exactly who were buried, but the chiefs underwent more elaborate ceremonies.[1] The corpse was first disembowelled—a procedure practised also at Natal Downs, Queensland[2]—and then dried; the fat was caught in shells, and put on the tip of the tongue, and here the link is with the Dieri tribe, where certain relatives, usually those in the female line, eat the fat of the dead, which is in this case cut off from the body after it has been placed in the grave.[3] After the drying of the body, the Adelaide tribe put it in the fork of a gum tree; but it does not appear whether it remained there permanently, or whether it was, as in the Narrinyeri tribe,[4] subsequently buried.

In this district we find another class of divinatory ceremonies; the body is not, as is usually the case, put upon a stage or buried, and the murderer divined from the character of the tracks subsequently found near the grave (the assumption being that the man of a given totem leaves behind him the track of his totem animal); the body is put upon a bier, sitting up and lashed together till it is almost like a ball. One or two people precede the body; men, women and children followed, howling a dirge. The bearers walked slowly at first, and then increased their speed; suddenly a yell was heard, and all dropped on one knee, and shuffled along some distance on it, then on both knees. Another shout, and they rise to their feet to beat the surrounding bushes with sticks and tear their hair till quite exhausted. Then they brought the body back to its shelter, and separated after a general howl. The corpse was said to impel its bearers to touch the murderer with one of the branches which formed the bier, if by any chance they came near him.

[1] Jessop, *Flindersland*, 247.
[2] Curr, 2, 476.
[3] Howitt, 447 sq.
[4] Taplin, *Folklore*, 37.

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Finally, the burial took place in a grave from four to six feet deep. Children, however, were not buried for some months, but carried on the mother's back, and formed her pillow at night, clearly in the hope that they might re-incarnate themselves.[1]

Several other methods of divination were known in Australia and two were practised at no great distance from Adelaide; it may be well to describe them at once. Near Adelaide the body was placed naked in the grave and wailed over by women. An insect was then taken from the grave and set free; from the direction which it took was inferred the direction in which the avengers of blood had to go; in this case, however, there was no attempt to discover the totem of the evil-doer, still less the exact person to be saddled with responsibility; for the avenging party simply killed the first stranger whom they met and were held to have done all that was necessary.[2]

At Moorundie, near Overland Corner on the Murray, a post-mortem was held on the body; an incision was made in the right hypogastrium and if an enemy were responsible a cicatrix was supposed to be found in the omentum. The divination over, the intestines were replaced and the body buried head to west; two relatives jumped into the grave and pulled each other's hair.[3]

Among the Narrinyeri,[4] whose territory was not far south of Adelaide, the method of divination did not differ in principle from that in use to the north of them. The corpse was put on a bier, face upwards with its thighs spread out and its arms crossed. In this position it was carried on three men's heads and the friends and relatives stood round. Various spots were visited, as at Adelaide, but the divination depended upon an impulse

[1] Wilkinson, *S. Aust.*, 325; *Parl. Papers*, 1844, 34, 357.

[2] Symons, *Life of Draper*, 361.

[3] *Parl. Papers*, *loc. cit.*, cf. Eyre, 2, 347.

[4] Taplin, *loc. cit.*

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which seized the bearers to rush towards the person who uttered the name of the murderer; they professed to be controlled by the dead man's spirit. Sometimes, in order to discover the guilty sorcerer, a relative would sleep with his head on the corpse, and was expected to dream of the culprit.

Either before or after this ceremony the body, its apertures having been sewn up, was placed over a slow fire till the scarf skin, and with it the pigmentum nigrum, was removed. The next operation was to bake it for some weeks over a slow fire and baste it with grease and red ochre. The liquid which ran from it was used for magical purposes to inflict death on an enemy by means of the "death bone." Regular times of wailing and lamentation were observed. When the body was dried, it was carried from place to place to be mourned over, and when their grief was assuaged, the body was put on a stage in a tree, and after a time buried. The body of an old person was wrapped up and put in a tree without ceremony, and young children were burned as a rule.

Like the Narrinyeri, the tribes in the west of Victoria had more than one form of disposal of the dead.[1] The body of an ordinary person was corded, the knees upon the chest, in an opossum rug. Two sheets of bark served as a coffin, and it was buried head to the east. If, however, there was no time to dig a grave, a funeral pyre was prepared and the body laid on it, head to the east; any bones which remained were pulverised and scattered about. If, however, it were the body of a married woman, her husband put the calcined bones in a little bag and carried them till the bag was worn out or he married again, when it was burned. Persons of either sex who died by violence were eaten by their adult relatives; the bones and intestines, however, were burnt. This custom they declared to be a mark of respect to the dead.

[1] Howitt, 455 sq.

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If, however, the deceased were a chief, the bones of the leg and forearm were extracted and put in a basket; they were subsequently carried by the widow. The body itself was placed in a hut filled with smoke, and the friends drove the flies away. When the mourners arrived, the corpse was placed in the fork of a tree and every one then went home; every few days, however, the adult relatives and friends visited the spot to weep in silence. At the end of a lunar month the body was burned, and the fragments of bone remaining in the funeral pyre were carried by the widow.

Among the tribes of the interior whose customs demand mention were the Wotjoballuk, who buried their dead with their heads in a certain direction, determined by phratry and totem.[1] On the London River a chief was wrapped in an opossum rug and placed in a hut, thenceforth deserted. A grave was dug upon a knoll, at one end a hole large enough to contain the head of the corpse. The body was carried to the grave on a bier, and, after it was laid in it, everyone brandished axes and firesticks. Saplings six inches thick were laid on the body, then layers of bark, and finally earth, well stamped down. There was no mound, but at the corners were four forked sticks, over which bark was laid, forming a sort of hut. A few days later a sapling fence was put up, with a gate at each end.[2]

Further to the east, on the Gippsland coast, the Kurnai corded the corpse tightly in a sheet of bark, and built over it a hut, in which the mourning relatives collected. A few days later the bundle was opened and the hair plucked off the whole body, to be preserved by the father, mother, or sisters; then it was again rolled up, and only unrolled when decomposition was so far advanced that the survivors could anoint themselves with the fluid trickling from the body. Sometimes the intestines were removed to make it

[1] Howitt, 452; cf. Mathews, *Ethnol. Notes*, 85.
[2] Resident, *Glimpses*, 199-201.

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dry more rapidly. The mummified corpse was carried by the family on its wanderings, and specially tended by the wife or some other near relative. Finally, after several years, when it was no more than a bag of bones, the body was buried or put into a tree.[1] This custom of tree-burial, without previous mummification of the body.

The Theddora of Omeo believed that the grave was the normal abode of the spirit of the dead, and perhaps for this reason they built a side chamber to the grave, like the London River tribe. The same custom was also practised at Hermannsburg among a section of the Arunta.[2]

We have few records of any but simple burial in the greater part of New South Wales. An exception to this rule is Port Jackson, for which we have the elaborate and valuable records of Collins[3] published in 1796. It appears that the Katungal buried the bodies of the young, sometimes in a canoe, as was also the case in east central Victoria; the old were burned and a mound raised over the ashes. Further north at Port Stephens[4] burial was the rule, and here again the method of divination was slightly different; the corpse was held on two men's shoulders and struck lightly with a rod by a third man. It was believed that if the names of acquaintances were called out loudly at the same time, the corpse would move when the name of the murderer was mentioned.

Among the Wiradhuri, who occupied the greater part of the interior of the colony, burial was the rule, and here the method of divination, if so it may be called, was to ask the dying man to say whose phantasm he could see; for the belief was that the murderer had to appear to his victim, just as in Queensland it is held that he must revisit the body of the dead man.[5]

[1] Howitt, 459.

[2] Howitt, 460; *Trs. R.S.S.A.*, 14, 238; *Jb. Ver. Erdk. Halle*, 1883, 55; *Proc. Linn. S.*, N.S., 10, 399.

[3] 1, 601 sq. [4] Howitt, 465. [5] Howitt, 466.

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On the Lachlan River the body was doubled up before it became stiff, and the legs broken; after it had been brought to the grave side women lighted fires and produced a dense smoke by throwing green boughs on the flames. The blacks painted themselves and took up their weapons; then they jumped howling through the smoke to drive off *we-oka*, the "evil spirit." Sometimes they would rush away and then rush back again. Then the body was put in the grave, face to the east, and roasted opossum, old weapons, pipeclay were put in the grave with it, and nicely fitting logs put on the top so that no earth could touch the body; over the grave was a mound, half way round which ran two raised banks half a yard high on the western side. The trees were barked on the side next the grave and various marks cut on them.[1] According to Mitchell one of the relatives had to watch at the grave and sleep on it till the body was gone.[2]

The same custom seems to have prevailed on the Darling; for there he found grave huts in a boat-shaped enclosure,[2] and inside them bark or material of some sort to serve as bedding; the hut was covered with a net—a sign that it was the grave of a fisherman. Further west the Bahkunji buried their dead, and on the grave were placed stones or kopai concretions.[3] It was a common practice in parts of New South Wales for the widows, adorned with *kopai* caps weighing eight or ten pounds, to sit in the grave hut during their period of mourning, and to leave the caps on the grave when it was finished.

With the Queensland tribes, and indeed the northern tribes of N.S. Wales, we pass into a different stratum of belief. Simple burial is known; in fact, in certain areas it is the only mode of disposal of the dead. But, whereas in the south and west the putting away of the body is the central point of the rites, exhumation and subsequent

[1] *Aust. Anth. Jl.*, 2, 19. [2] Mitchell, *E. Australia*, 2, 71, 105.
[3] Curr, 2, 203.

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reburial of the bones is a frequent feature of Queensland funeral ceremonies, and if it is sometimes replaced by exposure on a platform, with later burial of the bones, the difference is in form rather than substance; for the platform ceremony may well have taken the place of earth burial simply as a labour-saving expedient.

The somewhat exceptional customs of the Brisbane and Maryborough tribes has recently been studied in detail by Dr. Roth,[1] and they may be briefly dismissed here. The character of the rites was regulated by the sex, status, and importance of the deceased. If it was decided to eat the body, all partook without limitation; it was eaten in the case of well-known warriors, magicians, people killed in battle, or women dying suddenly in good condition; and the purpose of the rite is said to be to prevent the spirit from annoying the living and to dispose of the corpse, so that survivors were not troubled by its decomposition. The murderer was divined by hammering the bones, which were burnt later, and when they cracked at the mention of a name, it was that of the guilty person.

Exposure on a platform was the rite in the case of women, save those mentioned above and of ordinary males. The reason given was that the spirit could go hunting, cook its food, etc., without let or hindrance. When decomposition was far advanced, the body was taken down, the skull, jaw, pelvis, and limb bones removed, cleaned, and rubbed with charcoal, and the remainder burnt.

Infants and very young children were eaten whole by old women alone. Deformed people were pushed into a log. It is worthy of note that in the Maryborough tribes the object of the fire, whether the body was buried or placed on a stage, was stated to be (1) to let the spirit warm itself and (2) to keep off hostile spirits of all sorts.

[1] *Records of the Australian Museum*, 6, 365-403.

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This is only one among many cases which suggest that fear and not love may have been the prime motive in the original lighting of the fire.

In Central Queensland the rites are, as we have already seen, complex compared with those of more southern tribes. On Natal Downs the body is buried, then exhumed, the skull, etc., cleaned, put on a platform, and then carried by women till their mourning is over. On the Main Range old men are put on a platform, then buried, exhumed, carried, and finally the bones are deposited in a tree trunk.[1]

Further north, at Napoon on the Batavia River, the body is hung on two posts and remains there two months; then the skeleton is sewn up in bark and carried about for months; next the camp is moved and the friends of the deceased disperse to avoid the spirit of the dead man, which wanders about in the bush; finally the skeleton is burnt and only a few bones kept.[2] At Somerset[3] in the extreme north unmarried people are buried in shallow graves with four stout posts at the corners adorned with shells and dingo skulls. The hair of married persons is cut off and distributed, their eyes closed and the body put on a platform where it remains till the head comes off; it is carried in a basket for months, while the bones are rolled in bark and put on an isolated rock, where the skull eventually joins them.

On the other side of the Gulf the coastal tribes eat their dead and often hang the bones on a post in the camp; there they remain for some time till they are deposited in a hollow log, which is lodged in a tree; where it remains till it rots and falls into the water beneath. Further inland the Gnanji eat the corpse occasionally, but more often place it in a tree, the final

[1] Curr, 2, 476.

[2] *Period. Accts.*, N.S., 3, 236; Rowan, *Flowerhunter*, 139.

[3] *Mission Field*, 14, 129.

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resting-place of the bones being the side of a waterhole. The Umbaia bury their dead, while the main group of the central tribes expose the corpse on a tree and at the end of a twelvemonth recover the bones and bury them. South of them the Arunta practise simple burial, as we have already seen.[1]

North-west of the tribes just dealt with on the Daly River children are eaten by their friends; but the head is buried, for there is a ghost in it;[2] for the same reason the Kwearr-ibura of the Lynd River, who bury the body, burn the head and break up the bones.[3] On the Daly older people are buried, burned, put in trees and the bones buried.[4] At Raffles Bay women and children are buried without ceremony; the adult male is wrapped in grass and hung in a tree till the bones can be collected; they are painted red and carried in a bundle till the relatives are tired of them, when they are taken to the birthplace of the deceased and buried. The belief is that when the flesh comes off the bones the spirit joins its dead tribesmen in the bush.[4]

At Port Darwin children up to two are eaten; from two to ten they are buried and a decorated post put up; young men or women are rolled in bark and their bodies put in trees; old people are exposed on the ground and then buried. After two months the bones are exhumed and put in a tree, and finally buried in a small hole about two feet deep.[5]

The salient points of Australian customs relating to the dead have now been briefly surveyed, and in the process attention has been called to various questions, such as the real significance of the fire at the grave. It seems certain that the fire is kept up in some cases for the benefit of the dead man; but it is equally certain that in others the

[1] *Nor. Tr.*, *pas.* [2] *T.R.S.S.A.*, 17, 258-9.
[3] J.A.I., 14, 88. [4] Curr, 1, 272.
[5] *T.R.S.S.A.*, 31, 6-7; cf. *R.G.S.*, *S.A. Br.* 2, iii. 14.

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protection of the living is the object in view; if fear of the dead is more primitive than care for their comfort, we may perhaps surmise that the fire at the grave was originally for the benefit of the survivors, as it is among the Euahlayi, so well described by Mrs. Langloh Parker. This tribe heaped up *Eremophila* twigs and set fire to them so that dense smoke enveloped the grave. In this the mourners stood for a time, professedly to keep the spirits away and to disinfect the living from any disease that the dead might have had.[1]

Further east the Waw-Wyper of the Manning River had a similar practice. Burial took place at sundown, and the corpse, wrapped in sheets of bark, was carried by men. Others carried large bowls of burning fungus of strong but not unpleasant odour; a fire of the same material was kept up at the grave side by women, and its object was said to be to prevent the souls of women whose children had died before them following other children or carrying off the body before burial. Eventually the fungus fire was scattered over the grave and all hastily retired.[2] Perhaps in this last rite we may see the link, if there is one, between an original practice of driving away the spirit of the dead man and that of lighting a fire at his grave for his benefit. Among the Waw-Wyper the living still fear the ghost, as is clear from their hasty retirement from the grave; but they also light the fungus fire for the benefit of the dead person.

The custom of building a hut upon the grave is connected with rites of divination and with the initiation of magicians, but seems in many cases to be independent of both these ideas, and to fulfil a function in the mourning ceremonies. On the Darling it is common for the widow to sit in the grave hut with her *kopai* cap, but whether the hut is always inhabited is not clear. The custom of building a hut on the grave is found in Queensland

[1] *Euahlayi Tribe*, 88. [2] *Aust. Anth. Jl.*, 6, 125.

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on the Herbert River;[1] in the Mackay district the bones are ultimately placed in a hut.[2] The main area, however, in which this custom is observed is the south-east. It is practised north of Sydney, on the Lower Murray, on the upper waters of the same river, in Gippsland, on the London River, and possibly among the Wathi-Wathi.[3] Whatever the precise interpretation of the custom, it points to care for the dead, or at least absence of fear of them.

Cannibalism, as we have seen, is sometimes inspired by fear, and Roth says that he cannot discover that the desire to acquire the qualities of the deceased is anywhere the object of the ceremony. Howitt, however, states in positive terms that the young men of the Kuinmurbura would stand beneath the burial stage of a great warrior, and stand underneath in order to let the products of decomposition fall upon them and transfer to them some of the strength and fighting power of the dead man.[4]

We have already seen that a limited form of cannibalism is practised by the Dieri, among whom certain relatives eat the fat of the deceased; the ostensible reason for this rite is to make the living forget the dead, but we may surmise that it was originally intended as a protection against the spirit of the dead, as in the Queensland case cited by Roth. This is borne out by the fact that in the Bellenden Ker district of Queensland, where the dead are dried over a slow fire, the heads of the mourners are anointed with the fat that drips from the body. The corpse is kept nine months, after which the mourners' hair is cut and burned in the fire, after which the mourning ceased.[5]

[1] Howitt, 474. [2] *Queenslander*, March 18, 1876.

[3] Howitt, 452, 465; J.A.I., 13, 136; Sturt, *Exped.*, 2, 74; Resident, *Glimpses*, 202; Mitchell, *E. Aust.*, 2, 87, 105, etc.

[4] Howitt, 471.

[5] *Gospel Miss.*, 1895, 74; *Sci. Man*, 1, 211.

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There are many other subjects in connection with the disposal of the dead which invite discussion. What, for example, is the meaning of the orientation of the grave or of the body? How far are there traces of a real cult of the dead in Australia? How far can we trace a connection between the more complex northern rites and the Papuan customs? But our information is full rather in appearance than in reality, and to some of these questions no answer can be given, to others at best tentative answers.

In the present paper I have endeavoured to show the relation between linguistic areas and burial customs in the first place; and in the second to point out the difference of attitude displayed by the tribes which bury the body compared with those which first allow the flesh to leave the bones and then deal with the latter as the real representatives of the dead man. This custom is so nearly akin to the ritual of South-east New Guinea, that Schmidt's identification of the northern languages seems to be borne out by cultural similarities.

In the following list of references, on which my paper is based, Nos. 1 to 83 are in the main simple burial, exceptions being alluded to in the text; the remainder include both simple burial and more complex rites:

1*a*. (West Australia), Landor, *Bushman*, 213; *Trans. Ethn. Soc.*, 3, 245 sq.
1. Curr, 1, 324.
2. Moore, *Journal*, 345; *Mission Field*, 24, 310; Curr, 1, 330.
3. Curr, 1, 339, 343, 348.
4. *Naut. Mag.*, 1856, 359; Resident, *Narrative*, 13.
5. Stokes, *Travels*, 1, 115.
6. MS. notes.
7. *Trs. R.S., S.A.*, 16, 292.
8. *R.G.S.A., S.A. Br.*, 3, 170.
9. *J.R.G.S.*, 45, 271.
10. *Trs. R.S., S.A.*, 28, 35.
11. Curr, 1, 396.
12. *ib.* 404.
13. *R.G.S.A., S.A. Br.*, 2, ii. 37.
14. *Halle Verein für Erdk.*, 1883, 55; Spencer and Gillen, *Nor. Tr.*, 506.
15. Curr, 1, 417.
16. Howitt, 450.
17. Howitt, 450.
18. Cruttwell, *Sketches*, 74.
19. Howitt, 447 sq.
20. Austin, *Mines*, 66.
21. Jessop, *Flindersland*, 209.
22. Taplin, *Folklore*, 65.
23. Jessop, *Flindersland*, 52.

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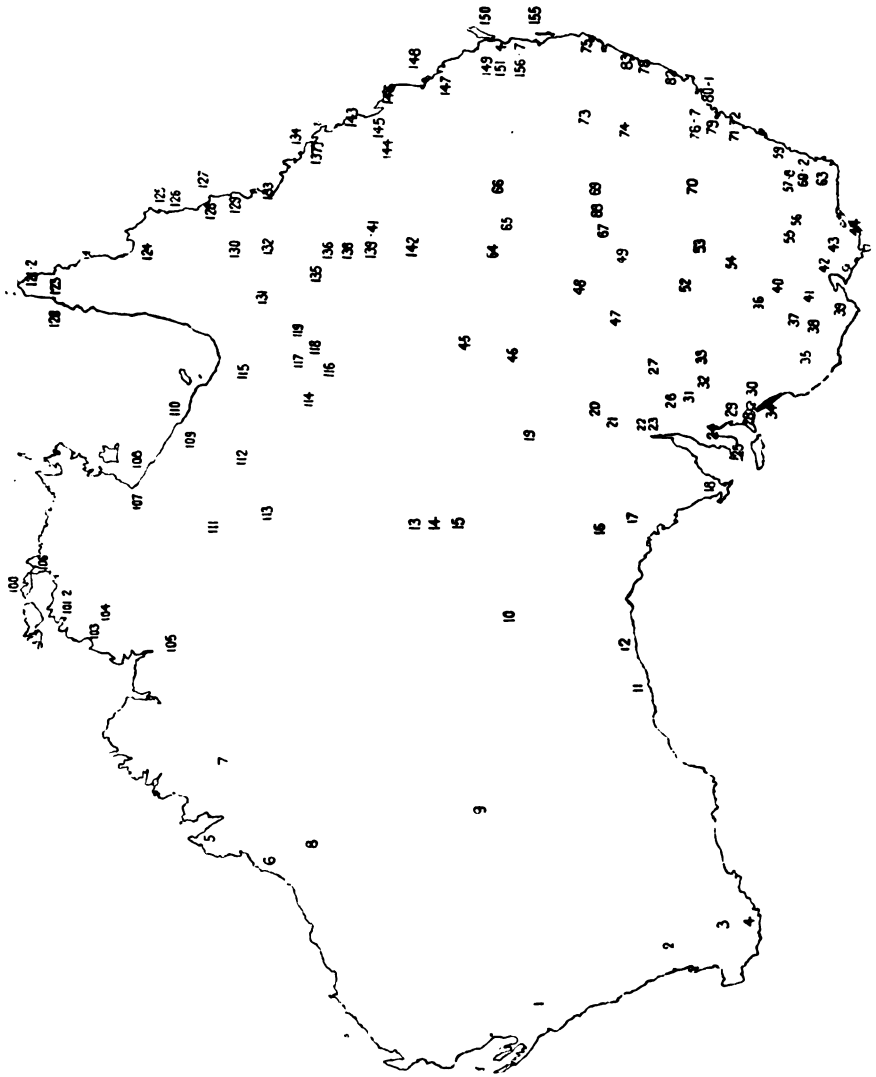
PLATE X.



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24. Howitt, 450.
25. Curr, 2, 144.
26. Howitt, 451.
27. Howitt, 451.
28. *Monatsber. Ges. Erdk.* N.F., 1, 45.
29. Collisson, *S.A.*, 45; Wilkinson, *S.A.*, 325; Newland, *Paving*, 68, 71; Howitt, 451; Symons, *Life of Draper*, 361; Parl. Papers, 1844, 34, 357.
30. Collisson, *S.A.*, 45; Gerstaecker, *Reisen*, 4, 367.
31. *Anthropologia*, 72.
32. Howitt, 451.
33. Sturt, *Two Exp.*, 2, 187.
34. Taplin, *Folklore*, 37; *R.G.S.A., S.A. Br.*, 3, 41; Curr, 2, 248.
35. Howitt, 455.
36. Howitt, 452.
37. Howitt, 452.
38. Howitt, 452.
39. *Life of Buckley*, 32, 44, 53.
40. Resident, *Glimpses*, 199 sq.
41. Howitt, 458.
42. Clutterbuck, *Port Philip*, 54.
43. Haydon, *Aust. Felix*, 110.
44. *Trs. R.G.S.A., Vict. Br.*, 5, i. 22.
45. Gregory, *Journals*, 210.
46. *ib.*
47. *R.G.S.A., S.A. Br.*, 2, iii. 28.
48. Curr, 2, 179.
49. Curr, 2, 183.
50. Curr, 2, 203.
51. J.A.I., 13, 133; Mitchell, *E. Aust.*, 1, 262; 2, 105.
52. *Aust. Anth. Jl.*, 2, 19.
53. Howitt, 466.
54. Oxley, *Journal*, 138.
55. Howitt, 458.
56. *Anthropologia*, 72, 73.
57. Sturt, *Two Exp.*, 2, 47; Mitchell, *E. Aust.*, 2, 105.
58. *Proc. Linn. S.*, N.S., 10, 399.
59. Howitt, 462.
60. Howitt, 460-2; *Proc. Linn. S.*, 10, 404.
61. *R.G.S.A., S.A. Br.*, 4, 51.
62. Howitt, 462.
63. Curr, 3, 549; cf. *R.G.S.A., Vict. Br.*, 5, 40.
64. Curr, 3, 273.
65. Howitt, 467.
66. Howitt, 467.
67. Mathews, *Ethn. Notes*, 72.
68. Ridley, *Kamilaroi*, 160.
69. Howitt, 467.
70. Backhouse, *Nar.*, 322; *Ch. Miss. Rec.*, 6, 228, 237; 10, 157, 160; Henderson, *Notes*, 149.
71. Townsend, *Rambles*, 103.
72. J.A.I., 13, 298.
73. Howitt, 469.
74. Howitt, 466; Lady, *Experiences*, 225.
75. Howitt, 468.
76. *Sydney Mail*, 1891, No. 1922, p. 292.
77. *Sci. Man*, 1, 180; Curr, 3, 354.
78. *Aust. Anth. Jl.*, 6, 125.
79. Howitt, 464.
80. Tench, *Acct.*
81. Collins, *Eng. Colony*, 601, sq.; Hunter, *Voyage*, 64.
82. Howitt, 465.
83. Threlkeld, *Grammar*, 319.

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100. *T.R.S., S.A.*, 5, 6.
101. Wildey, 117; Curr, 1, 272.
102. *R.G.S.A., S.A. Br.*, 2, iii. 14; Curr, 1, 255.
103. *T.R.S.S.A.*, 17, 259.
104. *ib.* 31, 7.
105. MS. note.
106. *T.R.S.S.A.*, 5, 5.
107. *R.G.S.A., S.A. Br.* 2, ii. 65.
108. Searcy, *N. Seas*, 27.
109. Spencer and Gillen, *Nor. Tr.*, 548.

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110. *T.R.S.S.A.*, 17, 237, 240.
111. Spencer and Gillen, *Nor. Tr.*, 545.
112. *ib.* 545.
113. *ib.* 506.
114. Roth, *Studies*, 165.
115. J.A.I., 13, 298.
116. Roth, *Studies*, 163.
117. Roth, *Studies*, 165.
118. Curr, 2, 361.
119. Curr, 2, 342.
120. *Morav. Mission*, N.S., 3, 236; *Rec. Aust. Mus.*, 6, 368.
121. Nicols, *Life*, 110.
122. *Mission Field*, 14, 129.
123. Rowan, *Flowerhunter*, 139.
124. *Rec. Aust. Mus.*, 6, 371.
125. *ib.* 384.
126. *ib.* 372.
127. *ib.* 384.
128. Curr, 2, 404.
129. Curr, 2, 409.
130. J.A.I., 14, 88; cf. Curr, 2, 465.
131. Bicknell, *Travel*, 101; Curr, 2, 476.
132. Curr, 2, 433.
133. Howitt, 474.
134. Curr, 2, 442.
135. Howitt, 474.
136. Howitt, 472.
137. Morrill, *Sketch*, 23.
138. Curr, 3, 21.
139. Curr, 3, 29.
140. *ib.*
141. Howitt, 471.
142. Curr, 3, 79.
143. *Queenslander*, Mar. 18, 1876.
144. Curr, 3, 65.
145. *Rec. Aust. Mus.*, 6, 398.
146. Howitt, 471; *Rec. Aust. Mus.*, 6, 396.
147. *Rec. Aust. Mus.*, 6, 398.
148. *Rec. Aust. Mus.*, 6, 398.
149. Curr, 3, 147.
150. Curr, 3, 223.
151. J.A.I., 13, 298.
152. Howitt, 470.
153. *ib.* 469.
154. Curr, 3, 166; *Rep. Qu. Mus.*, 1891, 2.
155. *Proc. R.S. Qu.*, 8, 47.
156. J.A.I., 1, 215.
157. *Rec. Aust. Mus.*, 6, 398.

NORTHCOTE W. THOMAS.

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NOTES ON SOME CUSTOMS OF THE LOWER CONGO PEOPLE.

BY JOHN H. WEEKS.

(*Read at Meeting, 16th December*, 1908.)

THE following notes refer more particularly to San Salvador and its neighbourhood, but they are not confined solely to that district. The customs here dealt with will be found in vogue over the whole of the Lower Congo, having regard, of course, to local colouring and conditions. For example, the ingredients that go to make a charm in one place may not all be found in another, as some ingredients may be replaced by others. In one part of the country, gunpowder, being easily procurable and being mysterious in its action, is largely used to rouse their fetishes to activity, whereas in another part where gunpowder is difficult to procure and consequently very expensive, the rattle and whistle used vigorously are employed as substitutes. Again, in the sixteenth century the Roman Catholic Portuguese were dominant in San Salvador and its neighbourhood, and as a result you will find in that district the cross used as a fetish, and the sign of the cross as a charm. In other parts, where the influence of the Roman Catholics never penetrated, the cross is never thus used, and is not known.

The people of the Lower Congo are Bantu and speak, with slight dialectical differences, the same language, from

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Bihe in the south to Landana in the north, and from Banana in the west to Stanley Pool in the east.

San Salvador is about 80 miles from Ennoki, which is on the south bank of the Congo River, about 95 miles from its mouth. It is a town situated on a plateau some 1700 feet above the sea. It is known to the natives as Kongo, but to distinguish from two or three other Kongos, *e.g.* Kongo dia Mpalalbala and Kongo di' Elemba, it is called Kongo dia Ntotela, *i.e.* the King's Kongo, as it has from time immemorial been the residence of the king of the country. Sometimes it is called Kongo dia Ngunga, *i.e.* the Kongo of the Bell, probably because the Roman Catholic priests had a large bell there, which was rung in connection with their services.

In collecting these notes I have been greatly helped by Nlemvo, an educated native of a town near San Salvador, who has paid two visits to England.

It is not a hard and fast rule, but it is a rule very generally followed, for the sons and daughters of one clan to marry only the daughters and sons of one other clan, and not to intermarry with several different clans. By thus intermarrying within the limits of one clan they think better treatment is ensured for the women of each clan.

A man must not marry the wives of his father; or his own children; or his sister; or his cousin on his mother's side; or the children of his sister; or his grandchildren; or his mother-in-law; or his wife's sister, either before or after his wife's death; or his niece's step-mother (for she has been called the niece's mother); or his step-sister, for by the marriage of his father to his step-sister's mother they have become brother and sister. Among those not within the degree of prohibition are,—the child of one's cousin, *i.e.* second cousins, the daughter of your daughter, *i.e.* your grand-daughter (the reason for this being that she is of the mother's family and not yours).

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Observing the above limitations a young man wanting to marry is not restricted in his choice to women of his own town or clan, but is free to select whom he likes. Having set his heart on a certain girl, the young man is not allowed to speak to her or make her any presents. To gain his sweetheart the first thing he has to do is to take a calabash of palm wine to the girl's maternal uncle (ngudi a nkazi), and tell him what is in his heart. If the uncle listens favourably to the suit, he thanks the young man for the wine, and drinks it. This does not pledge him in any way to give him his niece in marriage, but is simply a sign of good-will. Having drunk the wine he goes into his house and brings out food and drink for the young man, and without giving him a decided answer tells him to return on a certain day.

On the appointed day the young man, carrying some palm wine, revisits the girl's uncle, who having drunk the wine states whether he is willing for him to marry his niece or not. Should he be willing, he informs the aspirant to his niece's hand that he wants 1000, or 2000, or 5000 packets of blue pipe beads, (in a packet there being 100 strings of 100 beads each). When the uncle is informed that the marriage price is ready, either in beads or their equivalent in goats, pigs, sheep, etc., he takes some palm wine and visits the town of the young man to count out the marriage money. That being done, a day is fixed for introducing the girl's father to the young man, and on that day both uncle and father take calabashes of palm wine to the young man, who calls his friends, and all drink first the uncle's wine and then the father's, after which they discuss the marriage money and the father takes the portion due to him.

So far as the uncle, father, and young man are concerned the marriage arrangements are completed, but they cannot be consummated until the mother gives

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her consent. If the mother sees that her daughter's breasts are not properly formed, she withholds her permission. The girl can cook food and take it to the house of the young man, but she must not sit down in the house. When she arrives at puberty the marriage is completed.

Generally there is a pretence of taking the wife by force. The bridegroom, when all is settled, will go on the appointed day to the bride's town with a few of his friends. As they draw near the town they will fire guns, shout, and make as much noise as possible. This is a proof of the bridegroom's position and also a mode of honouring the bride. On reaching the town there will be a sham struggle, and at last the girl is carried off. This is called "nata nkento" (=carrying off or lifting the woman). On returning to his town the bridegroom tells the young men to bring the drums and plenty of palm wine. On that day a great crowd gathers, wine is drunk, goats and pigs are killed, and guns are fired. Sometimes these festivities last a whole week. The bride goes without food the day before the marriage, and the new wife does not eat in the presence of her husband for two or three months.

When the crowd has gone, the elders meet and give the girl into the hands of the young man, and they teach them both in the presence of witnesses. To the woman they say: "You are to respect your husband and his family, and you are also to behave yourself properly in your house." To the young man they say: "You are to respect your wife and her family; you must not speak harshly to her, nor treat her as a slave, nor stamp on her things, nor tread her beneath your feet." "And you woman, you have never had thieving or witchcraft palavers in the past, continue without them, and conduct yourselves properly towards each other."

Then the young man goes to one of the witnesses

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and takes him by the wrist, and, rubbing a bullet on the palm of the witness's hand, says: "I have heard all the words spoken, and if I destroy the marriage may I die with this bullet." The woman also takes the same oath. This ceremony over, the witnesses go into the house of the newly married couple to arrange the hearth stones and to instruct the bride in her duties as a wife, and to see if the bridegroom can consummate the marriage. If through impotency he cannot, the marriage is broken off. Sometimes on account of shame the marriage is not dissolved, but the husband finds a suitable young man and permits him to have intercourse with his wife so that she may have a child by him. This child is treated by the husband as his own. After this the girl's relatives are sent off with all due respect and with suitable presents. If the wife gives birth to a child, the father informs her family.

When the wife dies, the husband takes a calabash of palm wine and goes to his wife's family, *i.e.* to her maternal uncle's family, and demands another wife in place of the dead one. If there is not a woman in the family free to be given him for this purpose, then the marriage money must be returned in full, but in making up the sum the woman's father does not return the share he received and the amount has to be made up without his help. There is a proverb that arises out of this custom, "Oyu odianga zo ese, oyu ofutanga zo nganga ngudi" (The father eats the money, but the family pays it, *i.e.* One has the pleasure and another the trouble).

When the husband dies first, his family takes the woman and she becomes the wife of one of his brothers; if she afterwards dies the one who has her for wife takes a calabash of palm wine and goes to her maternal uncle and asks for another wife, or failing that the marriage money must be returned to him. This woman, or her marriage money, is the inheritance he has received from

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his deceased brother. A second woman can be demanded on the death of the first, and a third woman on the death of the second, but after the third woman dies no other can be demanded and no money returned. Of course, if the money is returned on the death of the first wife, the contract is finished. The reason for these demands is that the children of the wife do not belong to the husband but to the wife's family. He is breeding children to increase another family than his own.

A man may marry as many women as he can afford to pay the marriage money for. By marrying many women they look to receive some profit from their share of their daughters' marriage monies. Thus, as shown above, the wife is always worth either another woman, if she dies, or the amount paid for her, and then, if she has daughters, there is a share of their marriage money. So a man in marrying stands to lose nothing, but to gain considerably.

A man can have as many women as he likes, but a woman can only have one man. If a man commits adultery with her, he has to pay a heavy fine to the husband. Around San Salvador only the husband takes the fine, but in other parts the fine is shared by the husband's relatives. If a woman bears no children, the man can return her and either get another woman or his marriage money returned.

A woman is not allowed to break her engagement of marriage with a man. If, after she is betrothed, she exhibits a strong desire to resist the wishes of her family, her people will tie her up and send her bound to her husband. If she wins her family over, they can break off the engagement by returning the marriage money, and paying a pig or two as a fine. Should the man desire to break off negotiations, he has to forfeit what he has paid on account, and also pay a fine of a pig or goat, according to his circumstances, to the chief of the girl's town.

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A girl can take food to her young man, but, if he commits fornication with her, without the consent of the parents, he forfeits all the money he has paid for her, and no chief will take his side to justify or help him. The people use a proverb respecting this kind of fornication: "Minse miawola o masina" (The sugar canes are rotten at the roots, *i.e.* The man is bad at heart).

Just before marriage the man asks his fiancée how many men she has slept with since she became betrothed to him. (The number of men before the betrothal does not count.) She may deny that she has slept with any, but no one will believe her, and, if she persists in that denial, they will threaten to test her by the ordeal of divination by bracelet. She will then confess that she has slept, say, with five men. The man then goes to the girl's family and complains that they have not looked after her properly, for their daughter has slept with five different men whose names are so and so. The family calls these men, and, if they confess to the truthfulness of the girl's statement, they have to pay a fine of from 1000 to 2000 strings of beads or their equivalent. If they deny the charge, they are forced to drink the "nkasa" ordeal to prove their innocency. A woman's word is always taken before a man's in charges of this kind. There is no redress for a man under such an accusation unless he takes the ordeal, and, if it proves him guiltless, he can then claim a heavy fine from his accuser.

If a child becomes seriously ill, the father informs his wife's family at once, so that they may meet and decide what to do. The child belongs to the wife's family, and, if a boy, is heir to his mother's eldest brother. In the event of the child's death, a death messenger is sent by the father to the wife's family, and when the family has arrived they bury the corpse. The father and mother remain in their house for a week or ten days, and, sitting on mats, they are visited by their friends and receive

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their condolences. They are only allowed to go out at night.

During the illness of the child an "ngang' a moko" is sent for, and will declare that a witch is doing the child to death. When the child is dead, the father tells to his wife's family all the news of the death, and the declaration of the "ngang' a moko." They then decide to send for an "ngang' a ngombo." (Later on in this series of papers I will explain the functions and *modus operandi* of these different ngangas.) Five blue beads are tied to the verandah of the house, and another five blue beads and a fowl are sent by a special messenger to the "ngang' a ngombo." On the nganga's arrival he consults his "ngombo" charms, and declares who has "eaten the child." It may be that one person is thus charged, or it may be that two or three are declared to be "ndoki" (witches).

When it is not certain who of two or three suspected persons is the witch, but it is certain that one of them is the witch, the nganga takes two or three small boys, each one representing a suspected adult, gives a small quantity of the ordeal bark to each of them, and watches the result. If the symptoms shown by one or two of the boys are such as to warrant him, he will then accuse the person or persons they represent of witchcraft, and they will have to take the ordeal in the proper way. If no signs are shown of witchcraft, then some others will be suspected, and their representatives will have to take the ordeal. Only members of the same family can bewitch one another, and only lads of the same family are used as tests. The boys are well paid for their trouble. After making his declaration the "ngang' a ngombo" receives his fee and goes away. It is not his business to administer the ordeal. The "ngang' a ngombo" does not always declare a person to be guilty of witchcraft, of having eaten the deceased, but

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sometimes accuses an "nkisi" (fetish) or spirit of having eaten the dead person. As the ordeal cannot be administered to either an "nkisi" or to a spirit, an "nganga" whose speciality it is to deal with these ultra-human powers is sent for, that he may appease the spirit or remove the evil influence of the "nkisi" from the family.

A man called "ngol' a nkasa" is sent for to administer the "nkasa" ordeal, (poisonous bark of a tree pounded fine, and sometimes mixed with water), and he takes the witch to the bare top of a hill, where they build a hut of palm fronds, and hang fronds in the doorway, and then tie a lath across the middle of the hut. The ordeal-giver pushes a stone towards the witch, and puts twenty-seven small heaps of nkasa on it, grinds each heap to powder, and takes one lot after the other and feeds the witch with them. During this process the accused person must spread out his hands, and must not touch anything. After eating all the ordeal, the "ngol' a nkasa" lays on him the curse that if he is a witch he will die by the ordeal.

Should the accused vomit three times, he is given a fourth dose, and if he vomits that he proves beyond all doubt that he is not a witch. The people lead him back to the town singing songs in his praise, and dress him in fine cloths, showing thus their gladness that he has stood the test and is not a witch.

If the accused does not vomit, or if he vomits and there are signs of blood or green matter in the vomit, or if he has bad diarrhoea, they know he is a witch. He is brought out of the hut and killed, and his body is left on the hill-top, to be devoured by wild animals and eagles and crows. Very often they burn the bodies.

If the person is very obnoxious to the people, and they are set on killing him, they will put him to several severe tests, although he has vomited properly according to their customs. The effect of the ordeal is to daze the

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person who has taken it, and to dull his wits. They will test him thus:—Procuring twigs of six different trees they will throw one after the other at him in quick succession, requiring him to mention at once the name of each tree from which the twigs were taken. Should he stand this test, they then point to various ants, running about on the ground in front of him, and ask their names of him. Then he has to name the butterflies and birds as they sail by, and, should he fail in any one of these tests, he is pronounced a witch, and must pay the death penalty.

The person who endures successfully all these tests can mulct his accuser in a very heavy fine.

In most towns in the old days there were houses called "mbongi" (house for lads), or "nzo a toko" (young men's house). Girls from 9 or 10 years of age up to puberty had free ingress to these houses at night, and their parents liked them to go as it showed they had proper desires, and that they would eventually bear children.

During menstruation a woman must not cook her husband's food nor any other man's, neither touch anything belonging to men, and must not return the salutations of any man. If a woman in this condition has to pass near some men who are likely to give her the equivalents of "good morning" or "good evening," she will deliberately put her pipe in her mouth as a sign that she cannot answer. She is unclean during these days.

In a large number of towns a woman is reckoned unclean every morning until she has bathed. It is thought extremely rude for a woman to speak to a man, any man, until she has bathed, and many a woman has been thrashed for laxity in observing this rule.

When abortion is desired, women use the juices of

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cassava leaves, or large doses of common house salt, or a small piece, the size of a pea, of "nsele-sele" root powdered and drunk with water or palm wine. The leaves are astringent, and the root causes very bad diarrhœa. In fact all these three abortives are strong purgatives.

When a barren woman wants a child, she goes to the town of "ngang' a ndembo," and he takes certain leaves (name kept a profound secret) and squeezes their juice into palm wine, which she drinks. She has to stay at the nganga's town a considerable time.

When a woman is about six months pregnant, they send for a female nganga, who procures pieces of different kinds of fish, and pieces of various animals; these when cooked are called "elambu" (feast). The nganga threads a string of beads and ties a shell on to the necklace, and into the shell she puts a little chalk, leaf of Elemba-lemba, a little salt, and a portion of the cooked meat and fish. The pregnant woman has to lick this mess every morning until she is confined. This prevents a bad delivery, gives good health to the child when delivered, and gets it accustomed to the various kinds of meat and fish. Having given the woman her charm, the nganga feeds her from the "elambu." Then a fowl is cooked, and a leg is given to the eldest child of the pregnant woman (or failing a child, to her sister or next near relative), and he has to run behind the house to eat it. He must pretend to steal it, and as he goes they make a pretence of stopping him, and call after him "Mwivi! Mwivi!" (thief! thief!)

Pregnant native women have as many whims and fancies as their white sisters. These the husband does his best to supply. Tadpoles are much sought after and enjoyed by women in this condition, and they are also very fond of the red earth of ants' nests. (The latter is also used as a remedy for dysentery.)

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After delivery of the child the husband must not, and will not, go near the house for three weeks, or a month.

The new-born child is washed with warm water, and a woman, other than the mother, suckles the child for one day. When old enough, it eats roasted or dried cassava, and roasted pea-nuts; the mother chews the food and gives it to her child. It is not weaned until it is about 2½ to 3 years old. A bitter decoction is then put on the breast to disgust the child.

A baby born with its legs first is called Nsunda. A baby born with six fingers is called Ngonga. If a woman has had no monthly for many months, and even years, and then gives birth to a child, the child is always called Mavakala.

A child born with teeth is called Mavasavasa. They suppose that this abnormal event is caused by the "ndembo" fetish.

The first of twins is always called Nsimba, and the second Nzuji; and the first child after twins is called Nlandu, and the second is Lukombo.

If a girl baby is one day being washed, and a lad purposely drops a bead into the saucepan of water (the child's bath), that girl is reserved for him, and she must not marry any one else.

A child must not look in a looking glass, or it will start in its sleep from bad dreams.

When shooting stars are seen, the children are brought into the house and the door shut, and they are forbidden to leave the house. The women think the shooting stars are spirits playing, and are afraid one will fall on or bewitch their children.

When a woman becomes pregnant, she must not have any sexual intercourse until the child either dies or is weaned, and then the husband must wait until his wife's parents bring him a calabash of palm wine and give him permission to go again to their daughter. They think

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that, if there is sexual intercourse during pregnancy and before the child is weaned, there will be no milk for the child, and it will starve to death.

The incentive among these people to industry, trade, etc., is not so much to get money to buy food, (their wives supply them with that), but to lay by for a grand funeral, for the grander the funeral the better their reception in the spirit land. The strong desire they have for children springs from the same motive,—sons to bury them properly and daughters to cry for them. They prefer daughters to sons because they cry longer and better than boys or men.

A suckling baby is not charged for when its slave mother is sold. If the price of a slave woman is 50s. and if one has a baby at the breast, no extra money is given for her. "You cannot buy a woman's milk" is the reason given for not paying any extra price. The same rule is observed when selling sheep, pigs, and goats with suckling young. When the child is old enough, it can go to its father if it likes, but the father has no claim upon the child.

When a woman goes to her farm leaving her baby in the town, it is suckled in a friendly way by any woman who has a child of a similar age. They think if the child of the suckling woman is older, her milk will be too strong for a young baby, and will cause it to vomit.

The child of a slave mother, even by a free father, is a slave and goes with the property; but a child of a free woman by a slave father is free and shares any property, because the family is counted through the mother.

Women sometimes suffocate their children, but, unless they suffocate them before they cry, it is treated as murder and punished accordingly. One of twins is often neglected and starved to death.

If before birth an nganga says that the hair of the child is not to be cut until he comes, then they wait or

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send for him at the proper time, and he squeezes the juice of Elemba-lemba leaves over the hair and then cuts it.

If a brother and sister cohabit, the brother is either killed or sent right away, never to return to his family again. My informant's own brother committed this crime over 30 years ago, and he has never heard of him since.

A baby is always buried near the house of its mother, never in the bush. They think that, if the child is not buried near its mother's house, she will be unlucky and never have any more children.

It is believed that the only new thing about a child is its body. The spirit is old and formerly belonged to some deceased person, or it may have the spirit of some living person. They have two reasons for believing this. The child speaks early of strange things the mother has never taught it, so that they believe the old spirit is talking in the child. Again, if the child is like its mother, father, or uncle, they think it has the spirit of the person it resembles, and that that person will soon die. Hence a parent will resent it if you say that the baby is like him or her. You must not say a baby is fat (maji), or they will think you want "to eat it" in spirit and the baby will soon die. You may call it stout (mpongo) without giving offence. Neither should you say it is a fine child, or the "ndoki" (the bewitching spirit) will hear it and take it, *i.e.* it will die.

The first tooth that comes out of a child is thrown towards the rising sun, saying, "Bring me a new tooth when you come again," and at the same time a piece of charcoal is thrown towards the west, saying, "Take away my old tooth, I do not want it again."

An albino is called Ndundu. (A child born after an albino, and having light eyes and skin, but not an albino, is called Lubela.) An albino is believed to be the incarnation of a water spirit, and is supposed to have much power. He is not worshipped, but is greatly feared

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by the people. He causes humpback and rheumatism, and can also cure them. When an albino dies, his spirit does not go to the forest like ordinary spirits, but returns to the water.

The albino is the head of the ndembo society, or "nsi-a-fwa" (country of the dead). (About this I will write later). There can be no ndembo or "nsi-a-fwa" without an albino, so that, whenever an albino is born, an "nsi-a-fwa" is formed at once.

Women do not like twins, because of the extra trouble involved in looking after them. One of them is often starved for this reason. When a twin is thus starved, or dies naturally, a piece of wood is carved into an image to represent a child, and is put with the live twin, so that it may not be lonely, and, if the second child dies, the image is buried with it. When a twin dies it is placed on leaves, and a white cloth put over it, and it is buried at cross roads like a suicide or a man struck with lightning.

According to the custom of the country the children belong to the mother's family, and inherit their maternal uncle's property. Should the mother die, the children go to and are brought up by her own people. The father has some authority over them, but his family has none. If the father retains the children, the children's family, that is, their maternal uncles, can prosecute him. If, however, his wife was a slave, then the children stay with the father and belong to his clan, but are liable to be divided up with the man's property when his heir, *i.e.* his nephew, takes possession.

The father cannot take away his children's goods, or take from them any wealth inherited from their mother; neither can he take his wife's money. If he is pressed for money, he will borrow of his wife, and very often they each put a certain amount of capital into a trading expedition, and share accordingly, and, should

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her husband die, the wife has first claim on his goods up to the amount lent, or the capital put into the trading concern. On the other hand, a woman can take the man's (her husband's) goods and need not pay the debt again.

A father may prosecute his child, but the child is not allowed to prosecute his father, and for this reason there is a strong public opinion that a father should properly treat his children, as they have no redress. The children remain under the protection of their parents, —the boys with their father until they are 14 or 15 years old, and the girls with their mother until they are married.

The girl helps her mother, and her work is to fetch water early in the morning (water kept in the house all night being thrown away), sweep the house, light the fire if it has gone out, and cook food for the morning meal (a very simple affair). She then takes her hoe, basket, calabash, etc., and accompanies her mother to the farm, where she hoes, plants, and reaps, according to the season, under her mother's guidance. Before returning to the town she must gather a bundle of firewood to take in with her. During the peanut season she must roast peanuts, cassava, or yams for her father, who is left in the town. These various duties are taught her by her mother against the time she marries and has a house and farm of her own.

The boy is taught by the father to set traps for bush rats and wild animals and birds, buy and sell in the markets, trade, carry loads, build a house, and sew his own cloths, and to be able to sew his wife's cloth also. The women are not taught to sew, and the rough, hard hoeing of their farms would soon stiffen their fingers and render them unfit to hold a needle. The son, if properly taught, will visit the different towns and districts in the neighbourhood of his town, and become

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very skilful in the various matters that he should know as a man.

When the time arrives, the boy's maternal uncle will one day bring a calabash of palm wine to the town and claim the lad. The father has no power to withhold him from going with his uncle, but the lad himself can refuse to go, and so remain under the tutelage of his father as long as he likes. Until the uncle comes with the palm wine the lad is under the protection of his father, and if the lad elects to go with his uncle the father's responsibility is ended.

The girl remains under the protection of the mother till her marriage, but, should the mother die, she goes to her maternal uncle; if the mother does not die but there are many children, some will be brought up by their grandmother and others by a maternal aunt.

The difference between "ekanda" (clan), and "vumu" (family or dynasty, lit. stomach, womb), is that "ekanda" is the name for all the "vumu" of a clan. The tree is the "ekanda," and the branches are the "vumu." The clan does not originate with the man, but has its origin in the woman only; and it is the same with the sub-divisions of the clan into families, each division or sub-division starts from a woman.

Some generations ago a woman, apparently of importance, gave birth to three daughters,—Nkenge, Ntumba, and Lukeni. Each of these daughters became the head of a clan (ekanda). All the grandchildren and great-grandchildren of Nkenge are called "esi Kinkenge" (those belonging to, or offspring of, Nkenge), and so with "esi Kintumba," and "esi Kilukene." After several generations other names are added to the clan name in order to define the pedigree more clearly. Thus they would say of one clan that they were "esi Kintumba-Mvemba," showing that they had come from Ntumba through Mvemba; and in the same way with "esi

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Kinkenge-Nkumba," and "esi Kilukeni-Miala," the grandchildren of Mkenge through Nkumba, and the grandchildren of Lukeni through Miala. In some instances three names are hyphened together, but it is most probable that after a time the first name is dropped, and the two last, and even only the last, retained and given as the name of the clan. Any sub-division of the above clans is called vumu (family). Every woman with children, grandchildren, and great-grandchildren would be the originator of a "vumu," as all her descendants would be considered as coming from her womb.

A clan would combine against another clan to protect its members against being raided and carried off as slaves; and in less important affairs the members of a family joined together to help one of their number in any trouble, such as paying a debt or a fine. The goods of a whole family are to a certain extent held in common.

The chief is the head of all the inhabitants of his town. A town comprises many families, and these not necessarily of one clan, but representatives of many clans who for various reasons find it convenient to live in that particular town. Palavers that are strictly family affairs are settled by the family concerned, and all debts incurred by the family, or one of its members, are paid by the person contracting them, or, if he is unable, his family must help him. In times of war all the families join together, under the chief, to repulse the common enemy. The chief serves out the gunpowder and arranges the mode of fighting, either of attack or defence.

The chief owns the ground upon which the town is built, the neighbouring plateaus, the farm-lands, the woods, and the streams. During the time that the various families live in the town they can hunt in the forests, and cultivate the farm lands belonging to the chief, but on leaving the town to live elsewhere they have no further rights or privileges in those lands.

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The chief receives tolls in kind. A share of the palm wine gathered from the palm trees on his land is regularly given him, not for him to sell, but for him and his household to drink. When there is a good peanut and bean season, each woman gives him a portion of her harvest in those products when gathered. When the men of his town kill an animal, a hind-leg is given to the chief. He also receives a share of the toll given by travellers using his bridges and ferrying canoes, and for ground used as a roadside market opened on a main or caravan road that happens to run across his estate. He receives all fines inflicted for breaking any of the laws of his town, and a share of the fines levied upon those who break the laws of the district in which he lives.

If he is a great chief, an overlord, having wide influence, he levies an *ad valorem* toll on all trading caravans passing through his district, and for this he guarantees protection to those who pay the toll. He must be moderate in his demands, or native traders will make a wide detour to avoid his territory.

On the chief's death a brother, by the same mother, in proper succession takes his position as chief, and, failing a brother, then his nephew. His children do not inherit either his position or his wealth. While the chieftainship goes to a brother, the property is inherited by the nephew (the eldest son of his eldest sister), and, failing a nephew, then a brother or a sister by the same mother succeeds to the estate of the deceased. Should there be none, the wealth is distributed among the members of his family. Neither a child nor a wife inherits anything. If the wife has lent her husband any money (as is often the case), that is refunded her; or, if she has put some money into a commercial scheme of her husband's, that capital is paid back to her. She has, in these loans, a first claim on the estate. When the body of the

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deceased father is being wrapped round and round with cloth, two fathoms of the burial cloth are given to each child, and that is called "Mvindu a ese," (lit. Dirt of or for the father, *i.e.* Mourning for the father), and those two fathoms each are all the children inherit.

When a person dies, it is the custom for the women belonging to the deceased's family to gather from the surrounding towns to assist at the mourning. For this they will neglect their farms, children, and husbands, and will crowd into the house where the corpse is, and there sit day after day giving advice to the chief mourner and praising the dead. So fond are they of attending a funeral that they will rake up a relationship to the dead, and, failing that, will say: "Well, he (or she) is a relative of my particular friend." Men, to show their sorrow, will give cloth to wind the corpse in for burial.

Supposing it is a man who is dead, the wife has to sleep on the ground close to the corpse, which is so arranged on a mat that the fluids of the rotting body drain into a basin. The woman has to run her finger frequently over the body to press out the moisture, she has to empty the basin when full, and, when she goes to eat, she is not allowed to wash her hands. This process she continues until the body is thoroughly shrivelled up. Should she show any reluctance in performing these offices for the dead, she is urged on by the women, and reminded by them that he was a good husband, who treated her well and supplied her with good cloths, etc. The man has to operate in the same way on the body of his deceased wife. To fail in rendering these last rites to the dead is to cover oneself with shame, and be accused of heartlessness.

After the fluids have drained from the body, the corpse is placed on a shelf, a fire is lit beneath it, and it is thoroughly dried. Sometimes the corpse is kept for two or three years before it is buried.

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When for some reason it is not advisable to keep the body in the house, a hole is dug, the corpse is tied up in a mat, and the bundle is suspended from a pole laid across the hole. Sticks and palm fronds are then laid over the hole, and earth thrown over all to keep the smell down. There the body remains until the family is ready to bury it properly. The head is always buried towards the rising sun. The body is taken out by the ordinary door and prepared for burial outside the house. A chief's body is taken over all the paths of the town before the fronts of all the houses, for his spirit to say good-bye to everybody in the town.

The owner of each house has to fire a salute as the corpse passes. Sometimes the men carrying the corpse pretend that it will not leave the town, and a sham struggle ensues between them and the body to get it to the cemetery.

At the funeral a crowd gathers, drums are beaten, ivory trumpets are played, much gunpowder is fired off, and friends bring cloth to wind the body in, and help to pay the funeral expenses. If the deceased was a man of importance, the family will have been buying up goats for two, three, or even five, years previous to the burial. With the invitation to the funeral one or two goats are sent, according to the importance of the guest invited. The invitation includes the man's wives (any number between five and thirty) and retinue of slaves, servants, and followers. The buying up of these invitation goats and the laying in of a stock of pigs, sheep, goats, and other kinds of food, with which to feast the crowd, will take the family many years, and hence the delay in burying the corpse.

In 1882 I attended the funeral of a man who had died about thirteen years before. Nearly 1000 persons were at the ceremony. It was a wild, drunken feast.

The people invited give cloth, blankets, beads, and any kind of trade goods, as an expression of their sorrow and

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sympathy, yet these gifts may not pay the expenses of the four or five days' funeral festivities, and many a family has been thus made bankrupt, and obliged to sell into slavery several of its members to clear itself of debt.

I remember the case of a head man at San Salvador whose sister was married to the king; when she died, Dom Miguel, the brother, was graciously allowed to bury her. He had to bury her as a queen should be buried. The expenses were so great, and the gifts so small in comparison, that he was financially ruined for life.

The spirit of the deceased is supposed to hover about, or in, the body until it is buried. (Sometimes, through the swelling of the body from putrefaction, the strings and tapes round it crack and break. When the mourning women hear these noises they rush out of the hut helter skelter in great fear, as they think the spirit is about to raise the man to life again.) This common incident indicates that the spirit is believed to be in or near the unburied corpse. The grand funeral is to satisfy the departed spirit that it is properly respected, and to please it so that it will not return to bewitch to sickness and death those left behind. The man while alive, and his spirit when he is dead, desire above all things a grand entrance into the spirit world,—plenty of gun firing, shouting, trumpet blowing, and women musically wailing, so that the spirits will say (to put it in the words of a native): "Hallo! who is this coming, about whom they are making so much noise up above?" and they will gather to see who it is and welcome him. Thus the status of the departed one in the next world depends on his family burying him grandly, and their comfort in this world depends on so appeasing him with a great funeral that he will not return to trouble them for neglect and disrespect.

A widow has to remain such for one or two years before

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she can again marry. If it is her *first husband* who has died, she has to take to a running stream his bed and one or two articles he commonly used. The bed is put in the middle of the stream and his articles placed on it. The woman then washes herself well in the stream, and afterwards sits on the bed. The nganga goes to her and dips her three times in the water, and dresses her, and the bed and articles are broken and thrown down the stream to float away. She is led out of the stream, and a raw egg is broken and she swallows it; a toad is then killed, and some of the blood is rubbed on her lips; and a fowl is killed, and hung by the road side. These sacrifices having been made to the spirit of the departed, she is free to return to her town. On arriving there, she sits on the ground and stretches her legs before her, and her deceased husband's brother steps over them. She is then free to marry. These ceremonies are not observed after the death of any but the first husband.

The man must follow the same rites after the death of his *first wife*, or otherwise no woman would dare to marry him. When the man returns to the town, his deceased wife's sister steps over his legs. The man need not wait a year or more as the woman does, but can marry as soon as the wife is buried and the above ceremony performed.

Hunting proper (called veta in some places, wela in others) begins in September and ends in November. During these months the grass is short, because in July and August the old, tall grass has been burnt to the ground, and the new grass has not reached any height. At the beginning of the hunting season the hunters send for an "nganga nkongo" (medicine man of the hunting fetish) to make a charm for them which will give them good luck in killing all kinds of game. This fetish charm retains its power for the whole year. The nganga procures some camwood, some leaves (of the Lupembampemba), young spikes of new "nianga" grass, some

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parrots' feathers, some cowries, some wood ashes, a foreleg of a bat, some small shot, and some native peppers. These are thoroughly cut up and well mixed, and each hunter fills his small antelope's horn with the mixture and seals the opening with a little rubber.

When a renowned hunter dies they are very careful to note well the position of his grave. To ensure the place being known, the hair of the great hunter is cut off and buried near the grave, and a large stone is laid on top of the buried hair. When such a hunter is dying a thread from his "mbadi" (native-made cloth from palm or pine-apple fibres) is drawn out and tied round the forehead or arms of a selected young man, who then becomes a "kimpovela" (one who speaks to another on behalf of someone, an advocate). The "kimpovela" can only marry one wife, and he must never beat her or he will lose his power. If he wants more than one "nkaza" (wife), the extra ones are called "makangu" (lovers, sweethearts).

When the hunters have made their charms, they then visit the grave of a renowned hunter. The "kimpovela" goes first and kneels down with his face towards the hunters, and his back to the grave. The hunters approach him slowly, stopping every few steps to clap their hands; when they reach the kneeling "kimpovela" they spread out and sit round the grave. They have with them a calabash of palm wine, which is put on the ground, and their guns also are laid down. The "kimpovela" turns towards the grave, and, shaking his rattle repeatedly, he prays thus: "Wafwa kia meso, kwafwa kia matu ko, o matu nkelo! Twizidi ku lumbu, twizidi kufukamena, ova wakala oku 'vata, dia wadidenge, nua wanumwenenge, owau twasala fwa langala; se utukayila nkento ye mbakala" (You are blind but your ears are not deaf. Oh, ears hear well! we have come to you, we come kneeling. When you lived in the town, you ate and you

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drank, now we who are left die of hunger; give thou us male and female animals). A man puts the calabash of wine on his shoulder, and the "kimpovela" standing in front of him makes the sign of the cross, and taking a cup of the wine pours it out as an offering on the grave of the great hunter. The rest of the wine is drunk by the hunters sitting round the grave. After drinking the palm wine the "kimpovela" rubs a little of the earth wet with the oblatory wine on the forehead, temples, forearms, wrists, knees, and insteps of each hunter; then he takes each gun and rubs across the butt, and draws his fingers up the butt, and reaching the barrel he snaps his fingers and hands the gun to its owner, who on taking it claps his hands, springs in the air, and holding the gun in front of him walks backwards a little way, facing the grave, and sits down and waits for the rest. When all are gathered they fire a salute, sing, drum, and drink more palm wine until exhausted. Hunters from the time they go to the grave until they kill an animal must not have any sexual intercourse, or the fetish charm will be nullified.

When they go to hunt they either take their horns of "medicine" with them, each carrying his own under his belt, or they wet the rubber stopper and rub the butt of their guns with a little of the moisture.

When an antelope is killed, its bladder is emptied and filled with its blood. On an appointed day the hunters go with this bladder of blood, and pour it out on the great hunter's grave as an offering, saying: "We thank you for sending us such a fine animal, and hope you will repeat the favour." *Only* the *blood* of *antelopes* is given in this way. Some of the blood is rubbed on their fetish charms, and the end of the tail is stuck in the wall over the doorway. The reason for reserving the tip of the tail will be seen later.

If one man fires at an antelope, and it rushes away, he looks to see if any blood has fallen or any hairs. If

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not, it is decided that he has not killed it, although he may have mortally wounded it; if another man fires and it drops, it is the latter's animal. If there is any dispute as to whether it was killed by the first shot or the second, the one who is positive and overrides all argument must take the heart of the antelope and eat it (not raw). If his shot really killed it all is well, but, if not, the eating of the heart will destroy his "kinkongo" (hunting skill). Many a man has relinquished his claim to an animal for fear of spoiling his luck. If two, three, or more men fire at an animal and kill it, they divide the flesh between them and give the heart to the dogs. At San Salvador the hunter eats the heart of the animal he is sure he has killed, but in this district (Wathen) the heart is given to the hunter's father.

The animal killed in the hunt is divided thus:—The kidneys and pieces out of the back (along each side of the backbone) are given to the chief of the town; one hind leg is given to the men left in the town, and they share it with their women; one shoulder is divided among the hunters; the heart is given to the father of the successful hunter; and the rest belongs to the man who killed it. If the animal has been slain on ground belonging to another chief, one leg is given to him; if it is a leopard, then the skin goes to him.

When a "kimpovela" kills an antelope he must give the loins to his wife, otherwise he will lose his power of imparting good luck to hunters who seek his help.

If a man is unsuccessful in hunting he goes to the "nganga nkongo," who makes three plaits of nine pieces of grass in each plait. He then asks for a piece of the last bird or animal the hunter has killed; the hunter brings, we will suppose, the piece of the tail of the antelope he put over his doorway. (A man always saves a feather or a claw of the last bird he killed, or the tail, or hoof, etc., of the last animal he killed, and that is why

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all these odds and ends are stuck in the front wall of the house. At any time he may miss again and again, and may need a piece of the last thing he killed to restore his luck). The nganga then takes the tail of the antelope, and places it on the ground; he then makes three little heaps of loose gunpowder round it, and chalks a cross near the powder, and on the butt of the hunter's gun. The nganga explodes the powder; a little powder is put in the gun, and the hunter standing a few feet away fires at the tail, and if it is blown away then his "kinkongo" (hunting skill) has returned to him. Thereupon the nganga takes the gun and puts his finger in the dirt where the tail was, and rubs a little of the dirt three times on the hunter's upper lip; the fourth time he puts his fingers on the butt of the gun and runs them up to the barrel and snaps his fingers. He now loosens the plaits, and shakes the grass about the gun. The hunter claps his hands, takes his gun, springs in the air, and goes his way.

If the man who ate the heart of the antelope whose death shot he disputed with another hunter becomes unsuccessful in hunting, he takes a fowl to the other man who claimed to have killed the animal, and gives it to him. That is called "Paying back the heart." It is really a tacit acknowledgment that the other man shot it. On giving the fowl, the skill or luck is supposed to return. About Wathen the man who kills an antelope gives the heart to his father; if afterwards he becomes a bad shot, he goes and tells his father of his lack of success, and the father chews some red camwood, and spits out the blood-coloured spittle. That is also called "Giving back the heart." The hunter thus regains his luck.

When the antelope is killed, some grass is cut and spread out, and the animal is laid on it. The hunter puts the butt of his gun to his shoulder and the muzzle on the carcase. A cross-cut is made on the stomach of the animal,

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and the hunter puts his fingers three times to the cut and to his upper lip, then three times to the cut, and rubs them on his gun each time. The antelope is removed, and the hunter puts the muzzle of his gun under the grass and turns it over. The animal must not be cut up until this ceremony is performed, or the hunter will lose his "kinkongo" (hunting skill).

If a man strikes his foot on the way to the hunt, he might just as well turn back, for it is an omen that he will not kill anything. He must go back home and start again.

At San Salvador a lad gives his first rat or his first bird to his father, his mother, or his uncle.

Dogs are always used in hunting by the Congos. It is a very poor breed of curs that they have, with short hair, stand-up ears, and long noses, but very cowardly as a rule. When they want a dog to love and follow his master, the man washes his feet and armpits in water, and gives the water to the dog to drink, when it will track him anywhere and any distance.

When they want a dog to be a good hunting dog, they call an "ngang' a ngani," who takes some chalk, the head of a viper, some "mundondi" leaves, some lupemba-mpemba leaves, and munsusu-nsusu (mint), mixes them together, and makes them into a bundle. He then takes a small portion of the bundle and puts it into a funnel-twisted leaf, catches a wasp and presses its juice into the funnel, puts in a little palm wine, and squeezes the juice of this mixture into the dog's nose. It then becomes a good tracker and hunter.

I heard of the following incident a few days ago (June 5, 1908), as having taken place only a week before in this neighbourhood (Wathen district). A good hunting dog was missing, and after two days' search it was found dead in the bush, and was at once buried. (Natives here do not eat dogs). A day or so after the men went hunting, but their dogs seemed spiritless, indifferent in

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their search for game, and not at all keen of scent, (the grass being very high and the bush thick at this season); so the hunters thought that the spirit of the dead dog was affecting the living dogs, because they had buried it without ceremony, and the only way to interest the living dogs in their hunting was to appease and comfort the spirit of the dead dog that had been buried so unceremoniously. The hunters went and surrounded the deceased dog's grave, and solemnly fired volley after volley until they considered that they had propitiated the dead dog's spirit.

A good hunting dog is wrapped for burial in the skin of an antelope it has killed, and is then interred at a cross road.

JOHN H. WEEKS.

B.M.S. Thysville, Wathen,
Congo Free State.

(To be continued.)

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COLLECTANEA.

The "Jass" at Thun.

(Plate XI.)

At Thun, in Switzerland, the annual Shooting Feast takes place in October, when three days are devoted to making holiday. One of the tallest and strongest boys in the town is previously selected by the schoolmasters for the honour of appearing during the feast in the costume of a "Jass" or Jester, shown in the accompanying photograph (Plate XI.). His mission is to walk about the town and belabour with his baton all the youngsters whom he can catch. During the rest of the year the "Jass" is held up as a bugbear wherewith mothers and nurses threaten their children, telling them that, if they are not good, the "Jass" will catch them, and give them a beating. Another name given to the "Jass" is "Fulla Hund," *i.e.* Fauler Hund, "Lazy Dog."

During a recent visit in the neighbourhood I made several enquiries about this custom from natives of Thun, and gathered the following account of its origin.

In the fourteenth century the town of Thun and the district surrounding it, including both shores of the lake, Interlaken, and the valleys of Grindelwald and Lauterbrunnen, were under the lordship of the powerful Dukes of Kyburg. When the last of this family, three brothers, were living in their castle at Thun, they treated their subjects so badly that the latter applied to the Bernese government, begging to be freed from their yoke. A battle took place at Kiesen between Bern and

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PLATE XI.

Leonardson & Co.

The Jass of Thun.

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the Dukes of Thun, in which the Dukes were defeated, and thereupon the town of Thun and the whole of the Bernese Oberland were annexed to Bern. After their defeat the three Dukes of Kyburg committed suicide by throwing themselves over the walls of their castle, and there is an inscription in old Swiss German which marks the spot.

During their reign the Dukes used to keep a Jester (Jass), whose sympathies were with the downtrodden inhabitants of Thun. He was invited every year to their great Shooting Feast, which then took place annually in October, as it does now. This Jester of the Kyburgs used to be dressed exactly in the same costume as that which is worn by the "Jass" of to-day. The children in Thun knew that he had nothing to do but amuse his masters, and so they nicknamed him "Fulla Hund," "Lazy Dog."[1] As he was in the employ of the much-feared masters of the castle, he was greatly respected, and after the fall of the House of Kyburg he remained in Thun, and all his expenses were paid by the citizens. Mothers ordered the Jester to punish their children for calling him "Fulla Hund," and he used to beat those he caught at the feast in October, though in these more humane days he only pretends to beat them. There is no longer a professional "Jass," but the old tradition is still maintained, the part being taken by a schoolboy.

It may be remarked that this account of the fall of Thun is not to be found in the standard histories. The historians of the Swiss nation say nothing about this battle of Kiesen and this tragical end of the Kyburgs, though they give a detailed description of a murder which took place in the castle of Thun in 1322, when, after a bitter quarrel between two brothers of the House, one of them was thrown down from the top of the keep, whereupon the surviving brother betrayed Thun to the Bernese. There was fighting between Bern and Duke Rudolf of Kyburg for many years before 1384, when it was finally put an end to, not however so much owing to the

[1] I was told by one informant that the "Jass" is called "Fulla Hund" because he is too lazy to beat the boys, but only pretends to do so. It seems clear, however, that in former days he used to beat them.

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victories of Bern as to a revolution which broke out in that city. In consequence of this, and in order to end hostilities, the Kyburgs were offered a sum of money, which was fixed by a commission appointed for the purpose at 37,800 florins. The Kyburgs accepted this sum, and from that time forth became politically extinct, their possessions passing to Bern. The family did not, however, actually die out until the year 1415. (See Dändliker, *Geschichte der Schweiz*, vol. i. p. 525, etc., and Van Muyden, *Histoire de la Nation Suisse*, vol. i., p. 284, etc.)

It will be observed that the account which was given me explains, no doubt correctly, the costume worn by the "Jass," but it does not explain satisfactorily why children periodically ran a sporting risk of being beaten by him at holiday time, nor why mothers used his name to threaten them with. Was the "Jass" a "Whipping Tom" of independent origin, who, at the end of the fourteenth century, adopted the Jester's dress? If not, a wider question opens, which may be worth asking: What was the origin of the Court Jester? He is certainly a gentleman of very ancient descent, and I suppose that in part he represents the savage respect for mental aberration, but he may represent something else as well. What is the meaning of his traditional dress, calf-skin coat, horns, etc.? Was the Jester's function of creating amusement original or acquired? and, if the latter, what was his original function? Perhaps members of the Folklore Society, some of whom are no doubt familiar with the Thun custom, will throw more light on the subject.

CHARLES J. BILLSON.

FOLKLORE FROM TANGIER.

[THE following stories from Morocco have been collected by Miss Feridah Kirby Green of Tangier, daughter of the late Sir W. Kirby Green, British Minister in Morocco. Miss Kirby Green writes: "They have all been told me by a native in

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Arabic, and written down by me a few hours after hearing. I have striven more to get the idea than the exact words, and in *no case* have I drawn on my imagination. The Moor who related them to me is an ordinary well-to-do villager, who has never been further from Morocco than Gibraltar, and then only for one day, and can speak no word of any language but his own. He attended the village school when a boy, but since his father's death, when he was about fifteen, was obliged to leave it, and attend to, first the cares of his farm, then his trade of a mason, and finally to enter the service of my family as groom.

I have lived the greater part of my life in Morocco, learning the language thoroughly by ear, and not by book, and associating much with the country people among whom my lot has been cast."

An interesting collection of Morocco Folklore, collected by Miss F. K. Green, was published in *Temple Bar* for December, 1906.—ED.]

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1. THE REASON FOR ABSTAINING FROM WINE AND PORK.

THE reason we, the faithful followers of the word revealed through the agency of the holy Nebi, touch not wine nor the flesh of swine is this:

In the days when the Prophet lived on the Earth there also lived his Sohaba or disciples, holy men who are now called Saints or Shereefs likewise, though their glory is a lesser glory than that pertaining to the most glorious Si Mohammed. Among them were Sidna[1] Suleyman and his father, Sidna Daoud, Sidna Alkoma, and Sidna Ali, and Sidna Mousa, and Sidna Haroun, and Sidna Aïsse, venerated by the Nasara, and many others whose names I cannot remember at the present moment, but who all did great and noble deeds and converted many unbelievers. And these Sohaba in the intervals between their Holy Wars used to hunt and feast together, and they ate

[1] Sidna = Our Lord; applied to the Prophet, the Saints, or the Sultan.

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of the flesh of the pig, and drank wine even as do the Nasara to this day.

And it came to pass that one day one of these Shereefs, being inflamed with drink, hit his mother a most grievous blow, and when his drunkenness had left him he repented with a great repentance. And he drew forth his sword and was about to cut off his right hand, when the Nebi saw him and called out, "Stay, oh my son! Why art thou about to mutilate thyself thus?" And the Sid with tears answered: "With this hand, when I was inflamed with wine, did I hit my mother." And the Prophet said: "Lo, the fault is not with thy hand, neither with thee, oh my son, but with the wine that inflamed thee. Of a truth the juice of the grape is a servant of the Evil One, and through it does he tempt the Faithful to their destruction." And he forbade his Sohaba and all their followers to drink wine again.

And for the not eating of pork, it is thus:

Once when the Prophet was away, the Sohaba had a hunting party and slew many pigs and had a feast and were very merry. And when Si Mohammed returned, one of his disciples, a poor man, came unto him and cried, "I have a claim, oh my Lord." And the Prophet said "Speak on," and the man said, "I was prevented from joining in the hunt of the other Shereefs, and when they returned and the spoil was divided as is our wont, and they sent to each man a portion, my portion they forgot. And thou knowest, oh my Lord, that I am a poor man, and a piece of meat is not easily procured in my household." Then said Sidna, "This is not right," and to the other Sohaba he said, "Give the man his portion": and they said, "It is some days since, and what was not eaten we destroyed and none is left."

Then was Sidna wroth, and he said, "Henceforth, for the sake of this my poor disciple whom ye have scorned, that portion of the pig which should have been his shall be cursed, and no true believer shall eat of it." And the Sohaba bowed their heads and said, "It is well." But when they came to think how they had divided the pig and what pieces had been portioned to each, they found that no man could remember

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which piece should have been allotted to the poor man, and so for fear of offence they determined to abstain from the eating of pig; and thus do we also, we, their sons and followers.

2. Tale of a Lantern.

There was once a man, a rich merchant of Fez, who had a very beautiful wife to whom he was greatly devoted. He gave her all that her heart desired, and never allowed another woman, whether white or black, to share her place in his life.

One day while they two were sitting over the evening meal, he drew from his bag a pair of very beautifully wrought silver bracelets and gave them to her, saying, "See if these will fit thy arms, beloved, for this afternoon my fellow merchants refused to buy them from the auctioneer, saying, 'no woman had wrists small enough to slip them on,' and I knew in my heart that my Fatumah would find them a world too large." And Fatumah, smiling, slipt the bracelets on with ease, for surely they fitted her as though they had been made to measure.

Then said Fatumah, "Oh my lord, grant me one request." And he said, "It is granted, on my head be it." And Fatumah said, "Should it please the Almighty that I should die before my lord, will my lord promise that he will wed again she whom these bracelets, his munificent gift, will fit"? And the merchant promised. "Nay," said she, "but thou shalt swear, and Dada here shall be witness." And he swore a solemn oath, and the old black woman, who had been Fatumah's nurse, was witness.

And shortly after it was decreed that Fatumah should give birth to a daughter, and die.

But the babe lived, and to it was given the name of Shumshen N'har,[1] and the old Dada cared for her and brought her up, even as the daughters of Sultans are brought up. And she grew daily more beautiful so that she surpassed even the loveliness of her mother, and her father regarded her as the apple of his eye.

Now when Shumshen N'har had reached the age of fourteen, the relations and friends of her father spoke to him very seriously,

[1] Shumshen N'har, Light of Day; Aurora.

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saying, "It is necessary that thou shouldst marry again, oh Tajur.[1] Behold thy daughter is growing up and she ought to have a husband found for her, and who could arrange for her wedding so fittingly as her stepmother would? Wouldst thou leave such an important matter to the Dada? Moreover, when thy daughter is married, thy house will be empty and thou wilt require more than ever a wife to cherish thee and care for thy welfare." And the merchant saw that they spoke the truth, and said, "It is well. I will wed." That evening when the Dada stood before him to give an account of her stewardship that day and to hear his wishes, he told her what his friends' advice was, and that he had determined to follow it. Then said the Dada, "Has my lord forgotten the oath which he swore to the Lilla Fatumah, on whose soul be peace?" And the merchant said, "Nay, prepare thou the bracelets, so that when I hear of a suitable bride, thou mayest take them to her and see if they will fit her arms, and if they do, we will know that she is the wife Allah has destined for me, and if not, we will seek further." And the Dada kissed his hand and said, "On my head be it."

Soon after the merchant told the Dada, "Go to the house of such a one. I hear he seeks a husband for his daughter. Maybe she is the one who will do for me." And the Dada went even as her lord commanded, but in vain. When the young girl tried to put the bracelets on, they stuck on her thumb bone, though she pushed until her hand was as white as milk. And thus it happened many times, so that the Dada grew weary of going from house to house with the bracelets; and all who saw them marvelled at their beauty, and at the smallness of the wrists for which they had been made.

And it came to pass that when the Dada returned from her tenth or twelfth essay, it was late in the evening, and she put down her haik, and the handkerchief containing the bracelets in one corner of the kitchen while she hastened to prepare the evening meal. And the Lilla Shumshen N'har entered the kitchen to speak with her and to help her. And she said, "I will fold thy haik for thee, oh Dada, and put it away lest

[1] "Tajur" = a merchant.

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it get soiled." And when she lifted the haik, she saw the handkerchief knotted in a parcel. Then she said, "Lo, what has Dada here?" and she opened the handkerchief, and when she saw the bracelets she admired them exceedingly and examined them carefully and then she tried them on, for she thought they must be a pair prepared for her by her father, and lo, the bracelets slipt on to her wrists and rested on her arms as though they had been made to her measure. Then did Shumshen N'har clap her hands and call to her servant, saying, "See, Dada, how beautiful these bracelets are, and how well they fit me. Did my father buy them for me?" And the Dada came with haste and looked, and fell on the floor in a swoon, for she feared greatly.

And Shumshen N'har called the other maids, and they poured water on her face and rubbed her hands till she revived; but she would not tell them what ailed her, but groaned heavily, and then the voice of the master was heard, and Shumshen N'har ran to her own apartments with the bracelets forgotten on her arms, for she feared she knew not what. And that night, when the household was quiet, the Dada stood before her master and recounted to him what had befallen.

Then was that merchant greatly perplexed, and the next day he called all his chief friends and the learned men and the Kadi, and laid all things before them. And for a long time they talked and wondered, and sought to find a way out of the difficulty, but they found none.

Then did the Kadi say to the merchant, "Oh my son, seeing that thou hast sworn this solemn oath to thy wife, on whose soul the Almighty have mercy, before witnesses that thou wilt marry the woman whom these bracelets will fit, and seeing that these bracelets fit only thy daughter, Shumshen N'har, though thou hast tried them on other maidens, it seemeth unto me that thou must marry her. And if it does not please the All-Wise One to open a door of escape for thee before the wedding, thou canst but divorce her the day after the marriage ceremony and perchance thus thou may accomplish what is written in the Book of Fate." And the merchant bowed his head and agreed to what the Kadi said.

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And a wedding day was appointed, and the merchant went and lived in another house belonging unto him, leaving his former home to Shumshen N'har and the Dada, who set about preparing for the marriage, but with tears and lamentations as though she was preparing for a funeral.

As to Shumshen N'har, she shut herself into her own room and would see no one, and prayed day and night with tears that death might release her. And it came to pass one evening, that as the Dada was bargaining in the courtyard with a Jew, a jeweller, about sundry ornaments of gold that he was preparing, that the moans of Shumshen N'har struck on his ear, and he inquired as to the reason of her grief, and the Dada recounted to him the story.

And the Jew, being a charitable man, and having daughters of his own, was moved with pity for Shumshen N'har. And he said to the Dada, "Verily, this is a sad tale thou hast related to me, oh my mistress. May it please the Almighty to interpose and avert the evil." And he said, "Wallah, my tongue cleaveth to my throat with my wonder and pity. Give me, I pray, a drink of water to steady me before I go forth into the streets." And the Dada went away to seek a cup.

And whilst she was gone the jeweller whispered at the door of Shumshen N'har's room, "Oh Lilla, fear not, I will aid thee, God willing." And she said, "The blessing of Mulai Dris rest on you, oh charitable man." Then said the Jew with haste, "I will send a large lantern for thee to see. Hide thyself in it and I will get thee away from this place," but before he could say more the Dada returned with the water. And the Jew left, promising to send all the ornaments of gold with his apprentice so that the Dada might show them to her master before she paid for them.

And the next morning the apprentice of the Jew came, and he brought with him a most beautiful lantern made of silver inlaid with gold, and coloured glass, and so large that it had to be carried by two men. And the apprentice said, "My master has made this lantern for the son of the Sultan who is about to be wedded to the daughter of his uncle, Lilla

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Ameenah, and it is to be carried in front of the amareeyah.[1] And my master has sent it for thy master to see, so that if it pleaseth him such another may be made for his wedding."

And the Dada said, "Well, but my lord does not live here and I cannot carry this great lantern, as I can these jewels, from this house to where he lives, so that he may see it." And the apprentice said, "Suffer it to remain here a little while, oh my mistress, for I have paid and dismissed the porters who brought it, and I will go quickly to my master and ask him whether he be willing that I should hire two other porters and carry it to where your master now dwells." And the Dada said, "Well, but it is Friday and about eleven o'clock. If you go now, my lord will be at the Mosque. Come back this evening." And the boy replied, "I will come back at Dehhor[2] so that thy lord may have time to see it and decide before sunset." And he went off, leaving the lantern in the court-yard covered with a sheet.

And Shumshen N'har watched from the little window in her door till she saw that the Dada and the other women were busied elsewhere, and then she ran and entered into the lantern, seating herself among the candlesticks, and shutting the door after her. No sooner had she entered it when there came a knocking at the house door, and one of the slave children went to it. There was the jeweller himself and his apprentice and two porters, and the jeweller told how he had come to fetch away the lantern, for a message had come from the Sultan's house that it should be sent there immediately. And the two porters lifted the lantern, and the Jew was directing them how to carry it to his shop in the Mellah, when another messenger came from the Sultan's wife about the lantern, and he interposed, saying, "Take it at once to the palace." "But, my lord," said the Jew, "I have something yet to do to the door. At present it will not open or shut properly, so I have locked it, and the wife of our blessed Lord the Sultan will not be able to see the interior." "What matter, dog," said the Sultan's slave rudely.

[1] "Amareeyah," a large cage-like box in which a bride is carried to her husband's house.

[2] "Dehhor," the first call to prayer after midday, about 2 p.m.

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"Our Lady wishes to see it now, and as to the door, thou canst arrange it to-morrow or next day," so the jeweller perforce let the lantern be carried into the palace with its precious burden.

By the time the porters arrived with the lantern, the Sultan's wife had lost all desire to see it, so the slave had it placed in a corner of the apartment of the Prince, for whose wedding it had been ordered, and left it there, still draped with its sheet.

Now the Prince, whose name was Abd-el-Kebir, had after the morning prayer gone for a long ride outside Fez, and returned to the palace late that evening, and so weary with his exertions that he ordered his people to bring him some supper into his room, and then to leave him to rest. And after partaking of the meal he threw himself on a couch and fell asleep.

Meanwhile Shumshen N'har had remained all day concealed in the lantern, scarce daring to breathe, until, overcome by weariness, she too slept. When she awoke it was about midnight, and she was consumed with hunger. Emboldened by the quiet that reigned around, she opened the door of the lantern and peeped out. She saw that she was in a lofty, spacious room, sumptuously furnished, and lit by a large lamp that hung in the centre of an arch. Beneath this lamp was a small table with a tray and food, and in the recess beyond, on a divan, lay a most beautiful youth fast asleep. At first, overcome by fear and bashfulness, Shumshen N'har retreated back into her lantern, but her hunger was too much for her. "After all," said she, "this youth seems too sound asleep to awake easily, and the food is not too near unto him. I will creep out, making less noise than a mouse, and assuage my hunger, and return ere ever he sees me." So she stole to the table side, and began eating with fear and trembling. But gradually curiosity made her creep closer to where he lay, so that she might the better see his features, and their beauty was such that she forgot all, but bent over closer and closer, and he, feeling that someone approached him, awoke suddenly.

At first these two glorious creatures gazed speechless at each other, and then with a cry Shumshen N'har strove to flee, but

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Mulai Abd-el-Kebir seized her caftan and implored her in earnest tones to fear nought, but to recount to him how it was that she was there. And his honeyed words prevailed on Shumshen N'har, so that her fear departed, and she told unto the Prince all her tale.

And Mulai Abd-el-Kebir comforted her, and made her eat food and rest on his divan, and he said: "I will devise a way that thou escape from this dreadful thing that thy people wish to do unto thee, and in the meanwhile thou shalt remain hidden in thy lantern in this room, and none shall know that thou art here till I can find some other place where thou wilt be safe." And Shumshen N'har and the Prince talked together till the morning light peeped in at the window. And then she returned into her lantern and lay on some cushions he had placed there, and Mulai Abd-el-Kebir called his slaves and said: "Let no one enter this room whilst I am out, and this evening place food there even as ye did last night."

And thus it happened for three days. Every evening when the palace was quiet, Shumshen N'har emerged from her lantern and ate with the Prince, and spent the whole night in converse with him. And the heart of Abd-el-Kebir was filled with love for her, for her beauty was great, and he swore unto her by a great oath that he would save her from her father, and that he would marry her, and in token he gave her his ring, which was a diamond set in silver. And Shumshen N'har loved him with a love greater even than that which he had for her.

And on the fourth day Prince Abd-el-Kebir went with his young men and his kaids to hunt gazelle, and whilst he was away, his sister, the Lilla Heber, said to her favourite slave: "Mesoda, I will go to my brother's apartments this morning, for the air there is cooler than in mine, and I know that he will not return till evening," and Mesoda said, "It is well," and the two went to the door of Mulai Abd-el-Kebir's rooms. And the slave that was stationed there endeavoured to stop them, saying, "Sidna said none were to enter there"; but Mesoda chid him, saying, "Knowest thou not that 'tis his own sister, the Lilla Heber, who wishes to enter?" and the slave feared and let them pass.

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And Lilla Heber was much pleased with her brother's room, for it was much cooler than in the woman's court, and the windows opened into a Riat[1] full of flowers, and from them one could see the roofs of all Fez. Moreover, the room was filled with beautiful and strange things, and the Lilla and Mesoda amused themselves examining them all. And Mesoda lifted the sheet off the lantern, saying: "Behold this splendid lantern, oh Lilla. It is for the wedding of thy noble brother and the Lilla Ameenah." Lilla Heber replied: "It is truly a magnificent thing, and how large it is. I believe I could enter it." And she strove to open it, and Mesoda helped her, and at last they managed to open it, and there lay on some cushions a maiden asleep, even more lovely than a day in Yum-er-'Rbia. And when Lilla Heber saw her, her anger was great and her jealousy was kindled, and she said to Mesoda: "Roll this evil thing in a mattress and bear her forth to the baker's and have her burnt in the oven, saying the mattress is infested with lice." And Mesoda did as the Princess commanded, stuffing a handkerchief into Shumshen N'har's mouth, and she gave a piece of gold to the slave at the door so that he might not tell Mulai Abd-el-Kebir who had entered the rooms.

And Shumshen N'har, rolled in the mattress and bound about with cords, was taken to the chief oven, and the master thereof told to bake the bale thoroughly, so as to kill the vermin.

But, thanks be to God, the baker's wife saw the bale, and when her husband told her that it was from the Sultan's palace she said: "I will examine it before we put it into the oven, for perhaps it may have gold or silk embroideries on it that may spoil with the heat, and also, perhaps, I may get rid of the vermin in some other manner." And when she cut the cords and the mattress fell open, there within lay neither gold nor silver, nor noisome insects, but a fair and slim young damsel with a face like the silver moon, and hair that covered her as though with a garment. And the baker's wife took her into her own room and gave her reviving drinks until she opened her eyes, and then Shumshen N'har told her all her tale, and the baker's

[1] "Riat," a small court.

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wife recounted how the Lilla Heber's slaves had brought her to the oven in a mattress.

Then did the baker's wife consult with her husband, and they agreed to keep Shumshen N'har hidden from all people, and they clothed her in poor clothes, like unto their own daughter, whose name was Aisha, and Shumshen N'har lived with these good people and assisted them in their labours. And Aisha was never tired of hearing her adventures, and made Shumshen N'har show unto her the bracelets that had been the cause of all her woe, and she tried them on, and lo, they fitted her as if they had been made for her; for Aisha also was a pretty maid and graceful, though not fit to be compared with Shumshen N'har. But the ring of Mulai Abd-el-Kebir, Shumshen N'har showed to no one, and of his promise to wed her she said nought; but in her heart she dwelt on these things, and when Aisha and her parents slept, she lay awake and wept, and thought on the beauty and goodness of Mulai Abd-el-Kebir, and prayed to Allah and our patron Mulai Drees to keep him from all ill and to restore her to him.

Meanwhile, in the palace of the Sultan reigned woe and sorrow and distress, for Mulai Abd-el-Kebir, the favourite of the Ruler, had fallen sick, and shut himself up in his rooms, and would see no one and would eat no food, but lamented day and night. And no one knew the cause of his suffering. And his mother and his father rose up to comfort him, but he would have none of them. And his sister, Lilla Heber, said: "Let be, when he is wed with his cousin Ameenah, all will be cured," and she advised her mother to have the wedding accomplished.

But when the Lilla's words were repeated to Mulai Abd-el-Kabir he cursed her most dreadfully, and he swore that he would never wed with Lilla Ameenah, no, not if all women died and only she were left.

And the Sultan was greatly perplexed. But the Sultan's wife, she who was mother to Abd-el-Kebir, said: "What matter this talk of brides and weddings? If my son eat not, he will die," and she caused it to be cried through the streets of Fez that all women versed in cookery might prepare a dish of

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food which would be taken before the Prince, Mulai Abd-el-Kebir, so that peradventure he might be tempted to partake of one, and thus eat and live. Moreover, the wife of the Sultan promised a rich reward to her whose cookery would tempt her beloved son to eat.

And on the first day many dishes were brought to the rooms of Mulai Abd-el-Kebir, and he glanced at them, but with loathing, and would not touch so much as a grain of kuskusoo. And the second day it happened thus. And that evening the baker recounted to his wife how the Prince had fallen ill and how all the women of Fez were vying with each other to make delicacies for him, so that his oven, yea, and every other oven, were filled with Tajjins.[1] And Shumshen N'har heard what he said, and when he had returned to his oven she said to his wife, "Oh my mother, let me try also whether I can tempt the Prince to eat." And she got kuskusoo, and some fat chickens and onions and vegetable marrows and spices and eggs and dates and raisins, and many other things. And she made a most succulent dish of kuskusoo, and the outside she ornamented most lavishly, and on it she wrote "Bismillah" and "Long life to our Lord" in cinnamon, and under that she wrote the word "Shumshen N'har," and inside the kuskusoo, right in the middle, she hid the diamond ring.

And it came to pass, that on the third day as the slaves passed before the couch of Abd-el-Kebir, carrying the various dishes that he might see them, that he caught sight of the kuskusoo that Shumshen N'har had prepared, and he read what she had written thereon, and he beckoned to the slave who carried it to set it before him. And the Prince sat up and plunged his hand into the dish, and he felt the ring and he drew forth his hand and ate.

And then he said, "Verily, this is good kuskusoo. Find out who brought it." And they said, "My Lord, my Lord's baker brought it and his daughter cooked it." And Lilla Heber's slave Mesoda was standing by, and she heard and trembled and fled unto her mistress. And Mulai Abd-el-Kebir arose and mounted his horse and went down to the house where lived the baker.

[1] "Tajjin," a dish of meat and vegetables; a stew.

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And the baker's wife brought out Shumshen N'har veiled unto him, and she spoke to him, and he knew her voice. And she told him all that had befallen her, and how she had found a substitute to be her father's bride, even Aisha the baker's daughter, and Mulai Abd-el-Kebir took her home to the palace and married her with great rejoicings. And the lantern was carried before her amareeyah by two porters.

And Lilla Ameenah was wedded to Mulai Abd-el-Kebir's brother, Mulai Abd-el-Wahed, and Lilla Heber was sent by the Sultan to Tafilet as a wife for the governor thereof, and Mesoda her slave accompanied her.

And for the Jew, the charitable jeweller, there was a rich recompense.

And Shumshen N'har's and Mulai Abd-el-Kebir's love was blessed by many children, and they lived for many many years in prosperity and happiness.

3. The Weight before the Door.

There lived once a man so rich that he measured his money by the mood,[1] as we poverty-stricken ones measure barley or bran. And it came to pass that he fell very ill, and feeling that his last hour had come, he called his son unto him, and gave over to him all his wealth and property, and said to him, "O my son, I leave thy welfare in the hands of the Almighty, and to the care of such and such a one, a Jew, who is my friend. Hearken thou to his words even as though they were mine. Moreover, I have given him charge to find thee a bride when thee desirest to wed." And having blessed his son, the man died.

Now, in course of time the young man desired to marry, and so, according to his father's last words, he went to the Jew and informed him. And the Jew said, "It is well," and bestirred himself and found a damsel, and caused a suitable feast to be prepared and all things necessary.

And the morning before the amareeyah he called the young man and said to him, "Oh son of my friend, I have found thee

[1] "Mood," a measure containing about a bushel.

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a bride; but before we may know that she is the one destined for thee by Allah, it is necessary that thou should'st do this. To-night, after the amareeyah has been brought to thy house and the bride is seated in thy chamber awaiting thee and before thou goest up to her, I will cause a heavy weight to be placed before the door of the room and thou wilt endeavour to remove it. If she be the wife that is fitting for thee, thou wilt succeed; but if not, know that she is not for thee, and divorce her to-morrow without so much as seeing her face." And the young man wondered, but he said "It is well."

And that night was the amareeyah brought with much pomp and rejoicing, and the bride was taken to the man's apartment and seated there to await him in a rich robe, with her eyes closed and a veil over her face. And the bridegroom, after tarrying a while in the mosque with the young men of his acquaintance, came up to the door of the room; and it was ajar so that he could see the shrouded figure, but before it lay the weight of which the Jew had spoken. It was round like a ball and not large, so that the youth thought, "I will lift it with ease and tarry not to go in unto my wife." But when he came to try, behold he could not move it, no, not the breadth of a finger-nail, and he strove with all his strength to move it by lifting or pushing or rolling it, but in vain, and he did not enter the room.

And the next morning he went unto the Jew and told him, and the Jew said, "Thou must divorce this woman, oh my friend, and I will seek thee another." And this was done.

And the Jew, after he had found a second damsel, caused a yet finer feast to be prepared, and the amareeyah was brought, even like the first time, and the bride was seated in the young man's room, and lo, when he came to enter, the weight again lay before the slightly open door, and though he saw the veiled girl and strove with all his strength to remove the obstacle and go to her he could not, nay, though he struggled till dawn.

And when the Jew heard that the young man had failed once more, he sighed and said, "Neither is this the wife destined for thee by the All-Wise. Let us send her back to her father and I will seek again." And all was done as he said.

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And when the young man came for the third time to try to enter the bridal chamber, behold for the third time he saw that the way was blocked. And he said, "But this time I will remove the weight, or if I cannot I will try no more, for if I do not succeed this time I shall know that it is decreed that I should die single." And he bent his back and seized the ball with his two hands and pulled at it till he groaned with weariness, but in vain.

And the maiden within heard his groans, and she said to herself, "Shall I let this man who is my husband kill himself without striving to help him?" And she arose and laid aside her veil and her outer robe of gold and pushed herself through the half-open door. And she approached the young man who was wrestling with the heavy weight, and she said, "Let me help my Lord." And the two placed their hands together on the ball and pushed with all their force, and lo, it rolled on one side of the door, so that the entrance was free. And the young man looked on the fair face of her who had come to his aid, and saw that she in truth was the bride destined for him, and he embraced her and the two entered the chamber together.

4. Bay and Myrtle.

Of all shrubs myrtle and bay are the most worthy, pleasing to the Eye of the Almighty. They should be kept as precious, and used for no common purpose. Myrtle is good to lay on the grave of the beloved or of thy parents. Should a man eat of it, the flavour will remain in his stomach for twenty days. It is good to carry a staff of bay wood when going to prayer or to religious gatherings. Moreover, each time thou hittest on the ground with a bay-stick, thou puttest out the eyes of some devil.

5. The Jinns.

As to Jinoon, it is wonderful how many they be, and what shapes they take. One very evil kind take the shape of women.

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Travelling at night alongside of a marsh, all mud and with little water, a man may sometimes hear a woman making that cry we call the Zachrhut. If he search, he will see her submerged to her breast in the mud. A fair woman, beautifully clothed, and apparently no whit different to others. If he be wise he will flee from her, but if foolish, he will stop and speak. And she will answer with soft words, and he will help her out of her muddy home, and take her to wife. Then will she bewitch him, and take all his senses from him, and make him do mad things, and perhaps finally kill him. Mostly will her power be on him when he approaches water, rivers, springs, or marshes. No other than the bewitched man can see her, but it is well known what has befallen him. He himself will declare that he is wed to her, and will describe her. Such a man lived in our village once, and I myself have seen him when a lad. Sometimes the "Tolba" are able to help to exorcise the witch, but over some evil spirits no one can wield power.

Once a man was sitting in a mosque and he heard the cry of a hedgehog, even as that of a young child. So he rose and searched for it, and finding it, caught and rolled it in a secure ball with his garment. He tied it in most firmly, but when he came to open the bundle, behold, though the knots were untouched, the hedgehog was gone. It was a Jinn.

Once another man was walking along a road when he saw a fine black goat, apparently straying. Said he: "I will take this beast to the Sook, and if no one claims it, I will sell it," so catching it, he flung it over his shoulders and went on. Scarcely had he gone a few steps when a wonder! the goat spoke! "Am I not heavy?" said he. The man nearly dropped his burden in his surprise, but he was truly courageous. "Am I not strong?" he answered, and clutched the tighter. Then he thought, "This most certainly is a Jinn. Now will I take him to Talib Faroosh, who is a holy man, and reported to have much power over all such evil things," and he went as fast as he could to the Talib's house. When Talib Faroosh saw the goat, he at once recognised him, and began to "beat him with his tongue" (abuse him soundly), "for," said he, "thy mother has been searching for thee, high and low. What evil

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pranks hast thou been doing, oh Son of the Wicked One?" And the Jinn was very meek, answering that he had only been taking a walk when caught by the man. Then the man told how he had found, as he thought, a goat straying, but that when it had spoken he had perceived that it was a Jinn, and had brought it at once to the learned Talib. And then he demanded a reward. "It is just," said the Talib. "Name thy price," and the man asked for 120 mitzakel.[1] Then said the Talib: "It shall be paid thee. But thou wast foolish not to ask more, for this Jinn is the one son of his mother, and very dear to her, and she would be able and willing to pay any sum you choose to ask. However, go now in peace," and the man returning to his own home, found the 120 mitzakel awaiting him.

Jinoon are exceedingly rich, as they are able to draw upon the supplies of treasure hidden everywhere about this our country. The money paid by them is good, but of such ancient date, that it cannot pass, and must be melted by the jewellers back into lumps of gold and silver. Some of these coins are of a long shape, not round like our dollars.

Certain Talibs there are who are able to convert pieces of paper written on and cut into small rounds like coins, into money, but these are of a truth useless, for if thou trust to change them, they turn back into paper.

6. The Tortoise.

A TORTOISE once took one hundred years to mount from one step to another. On the first day of the hundred and first year he stumbled and fell back.

"Now Allah curse all haste," said he.

7. The Spring.

TRULY the "Liely" (winter) is the sad time of the year. Her time of sorrow when she puts off her fine garments and

[1] Mitzakel = a silver coin worth about a shilling.

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mourns with tears and lamentations of wind. But after, when the former and latter rains have passed, and Yum R'baiza, "the Days of Grass," have come! Then are the winds soft, and the trees and fields are green and pink and white, and everywhere is laid a thick carpet of flowers. And the scents! The air is laden with them. Knowest thou why is all this? It is because in the days of "Yum R'baiza" are lit the censers of "Jinnat" paradise, and what we notice are the faint breathings thereof. What must it be like there, then? There, where the souls of the blessed disport themselves?

The "Devil's Door" in Wroxhall Abbey Church.

(Plate XII.)

Wroxhall, according to Dugdale, was originally an outlying hamlet in the parish of Honily or Honeley, Warwickshire, where, in the time of Stephen, Hugh de Hatton of Hatton, a neighbouring parish, founded a house of Benedictine nuns, dedicating the church to St. Leonard, the woodland saint of Limoges, patron of prisoners. A legend, recorded in the fifteenth century in the Chartulary of the convent, told that Hugh de Hatton, having been taken captive in the Crusades, prayed to St. Leonard, and was then miraculously transported back to Warwickshire, where his wife failed to recognise him till he produced the half of the ring he had broken with her ere his departure, when the two halves were found to fit and were miraculously welded together. The Priory, erected on the spot on his estates in the forest of Arden where the meeting took place, was Hugh's thank-offering for his deliverance, and he endowed it with the Church of Hatton and with all his lands in the parish of Honily. A century later, Honily itself was granted by Simon de Montfort to the Austin Canons of Kenilworth, and Wroxhall in course of time became a separate parish. The living is still a donative, in the gift of the proprietor of the estate. The lay owners after the Dissolution

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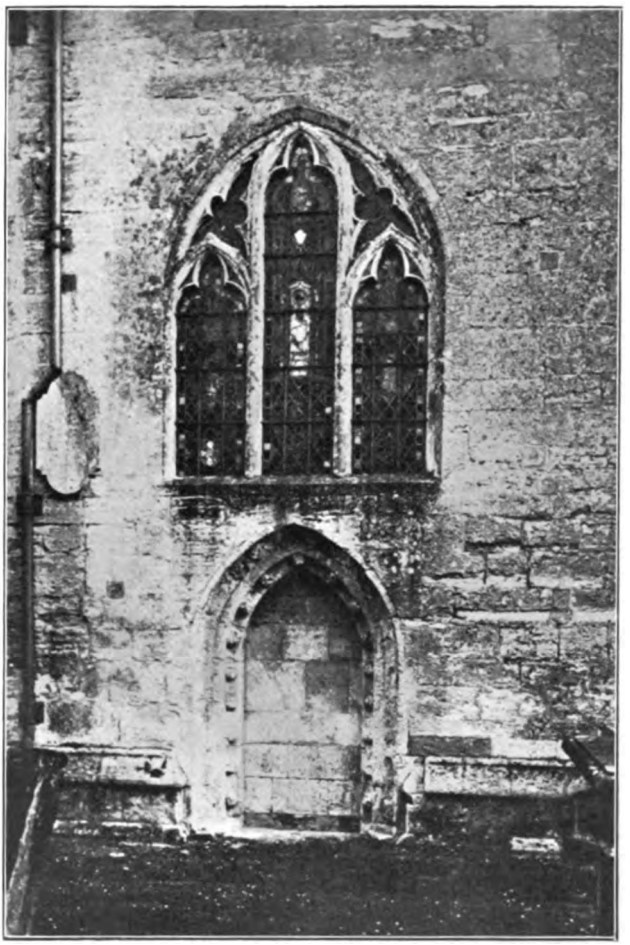
PLATE XII.



Leonardson & Co.

The Devil's Door, Wroxhall Abbey.

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built a mansion on the site of the domestic buildings, but the Priory Church (now commonly called the Abbey), which occupied the north side of the quadrangle, remained and still remains the parish church of the little hamlet. On its northern or outward side are five large windows, the middle one of which is shorter than the others to allow of a door underneath (Plate XII.). This door has long been walled up and no trace of it is visible outside, but tradition (as preserved in the Wren family, the owners from 1713 to 1861), called it the "Devil's Door" and declared that it was opened only at Baptisms and Exorcisms, to allow of the exit of the Devil who might otherwise meet and enter into some one coming in by the usual entrance nearer the north-west angle of the building.

Mr. H. W. Poole (Barnet) informs me through Mr. Milne that the custom of leaving open the north door of the church at a Baptism—or at any rate the idea that it ought to be so left open—for the use of the Devil, is constant in Gloucestershire. And Brand has many notes of the custom of reserving the north side of the churchyard for the burial of unbaptized persons and suicides (Ellis's *Brand*, ii. 292).

CHARLOTTE S. BURNE.

THE LEGEND OF SAVADDAN LAKE.

NOT far from the foot of the Black Mountains of Brecon, in a low lovely fertile valley, under the shadow of Mount Troedd, lies Savaddan Lake (the Llangorse Lake of our maps). The following tradition is told regarding it:

Many years ago, when all the surrounding country was under Prince Tewdryg, the bed of the lake was occupied by Savaddan, a town identified with the Roman Loventium. It was, at the time of our story, ruled by a maiden, the beautiful and high-spirited Gwenonwy, who was under Tewdryg's suzerainty. From far and wide came suitors for her hand and throne, but none found such favour as the noble Gruffydd, youngest son of a

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neighbouring prince named Meigyr. He was all that her heart could desire, yet the maiden Princess dared not wed him, for her father on his deathbed had demanded, and received her promise, never to become the bride of one who was not her equal both in birth and fortune.

She was a rich and powerful Princess, while he, though of good birth, was poor. After long delays Gruffydd determined to bring matters to a crisis, and went one night to the Princess's bower and urged her to forget her oath and wed him, regardless of her promise.

"Never," replied the Princess, "shall it be said that the daughter of the noble Ieuan broke her word. I love you, Gruffydd; but my honour is dearer to me than even your love. You, too, are a Prince, and of a noble family. Use your good arm and sword as your fathers have done, and gain wealth as they did, and come to me a year hence my equal as well in fortune as in rank. For a year and a day I will wait and pray for you; return to me within that time a bridegroom worthy of Gwenonwy's hand, or return no more."

The Prince then left Savaddan and his love, and went to the court of Tewdryg, and for ten months fought under his banner against Madoc, the rebel lord of Skenpeth, gaining much honour but little wealth. At last the war ended, and Gruffydd resolved to make a final appeal to the love of Gwenonwy. Leaving Tewdryg's capital, he arrived on the third day of his journey at Bryn-yr-Allt, a monastery on the mountain side overlooking Savaddan. Here he asked and obtained shelter for the night. He had not slept long when he was awakened by the sound of voices in the refectory, which was separated from his room only by a thin wooden partition.

He overheard a conversation between Owen the Sub-Prior and another monk, Father Aeddan, from which he learnt that the Prior was expected to return next day, bringing with him mules laden with precious stones and jewelled robes, bequeathed to the monastery by Howell, Prince of Cwmdu, whom he had attended on his deathbed. Gruffydd determined, on hearing this, to waylay and rob the Prior. He went to a spring, named Codvan's Well, by which the Prior must pass, attacked him and

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left him for dead, and carried off his mules with their loads to Savaddan. He told Gwenonwy his story, and was received by her with favour. Meanwhile the monks who had gone out to meet the Prior found him lying insensible, but he recovered sufficiently to tell them who the murderer was before he died. That night an order arrived from Princess Gwenonwy that a monk from the monastery should attend that night at the Palace to unite her to Gruffydd, Prince of Bronllys. In the evening a vast assembly thronged the royal chapel to witness the marriage. Father Owen performed the ceremony, and as the young pair knelt before him for the final benediction, the priest stepped forward, and in a loud authoritative tone exclaimed:

"Rise, Gruffydd of Bronllys, thou murderer; and thou, too, lady accomplice in his crime, inasmuch as thou hast not avenged it. Wedded, yet unblest, hear God's decree. Thou, Prince, hast shed sacred blood, and thou, Princess, rejoicest in the unholy deed. Therefore God shall visit you with a great and terrible punishment. In His mercy He will bear with you for a time, but in the fourth generation the blow will fall not only on yourselves, but on all your unblest seed. It shall be; God hath spoken it."

Without the blessing of the Church upon her union, the kneeling Princess rose in a rage, and, turning to her guards, she said:

"This presumptuous man has dared to offer an insult to a Princess of Savaddan within her own palace walls. Hence with him to the guard tower. Let him there await the fulfilment of his prophecy. Should he still live at the fourth generation, and his words prove vain, he shall die. It shall be; I have spoken it."

Many long and weary years the good father spent in a lonely cell at Savaddan, while the town and Court were given up to debauchery and vice.

Meanwhile Gruffydd and Gwenonwy, now growing old, saw springing up around them a goodly family of children and grandchildren. Soon Myvig, their eldest grandson, married, and in due course a child was born. This was the long-dreaded advent of the fourth generation; still there was no evidence of the predicted punishment.

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On the fortieth day from the birth of Myvig's son, the Princess, persuading herself that Owen's curse was merely an idle threat, summoned all her family and friends to a great banquet in honour of the young prince's birth. On the appointed day the great hall of the palace was full. The feast was at its height, and wine was flowing freely, when four guards entered, leading the venerable Sub-Prior.

The Prince taunted him with the non-fulfilment of his prophecy, but he only repeated that vengeance was at hand unless the guilty ones repented. The Prince ordered that he be shut up in the topmost room of the watch-tower, which should then be burnt to the ground. And this was done.

Father Aeddan, now Prior, heard of what had happened, and from the monastery above watched the town and flames of the burning tower shoot up towards the sky. After the tower had fallen, a mist came down upon the valley and hid the town. While the Prior prayed the mist gradually rose, and the valley was seen entirely filled with a vast lake. No trace of the lost town ever appeared save a cradle containing a sleeping child, the infant son of Myvig, the last of the princes of Savaddan.

Lifting the child from its cradle, Father Aeddan bore it to the monastery. Naming it Gastayn, he taught it all that the good monks could teach. Gastayn afterwards expressed a desire to embrace the ascetic life, and built a hut on the lake's edge in a sheltered spot. There he spent a life of great piety and rigour, in continual prayer for the souls of his wicked progenitors. His holiness and learning was so famed that one of the royal princes of South Wales entrusted his sons to Gastayn's care. Following in the footsteps of their pious tutor, they became renowned for the purity and sanctity of their lives, some of them, indeed, even obtaining the glorious crown of martyrdom. Gastayn, at his death, was buried in his hermitage, where in after years a church was built which to this day bears the name of the "Church of St. Gastayn."

Such is the legend told by the country folk in the neighbourhood, who still gravely tell you that on a calm summer's day it is possible to see the church tower through the waters of the lake, and even to hear the bells ring!

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[This version of the legend of the origin of the lake of Savaddan (Llyn Syfaddon), commonly known as Llangorse Lake in Brecknockshire, has been received from Mr. Isaac C. Hughes, of Treharris, Glamorganshire, who states that it is given as told to him by an old resident.

It is an interesting variant of the version given in Rhys's *Celtic Folklore*, i. 73, which is taken from the *Brython* for 1863, pp. 114, 115, and purports to be derived from a MS. of Hugh Thomas in the British Museum. The following are the principal points of difference:

(1) The names of the Princess and the murderer, her lover, are here given as Gwenonwy and Gruffydd, son of Prince Meigyr.

(2) The murdered man is described as the Prior of Bryn-yr-Allt, on a height overlooking the lake.

(3) The curse is given by the Sub-Prior of the monastery when called in to perform the marriage, and not by certain mysterious voices heard by the murderer when he went out to "lay the ghost."

(4) It is to have effect in the fourth, and not the ninth generation.

(5) Its fulfilment immediately follows on the martyrdom of the Sub-Prior who had originally pronounced it.

(6) The name of the child of the fourth generation who escaped, his cradle being found floating on the lake, is Gastayn, who afterwards became a saintly hermit. This connects the legend with the Church of Llangasty, on the shores of the lake.

Sir J. Rhys also alludes to the quite different story given by Walter Mapes, which, it may be noted, refers to a prince named Gwestin of Gwestiniog (Wastinus Wastiniauc). He also holds that there are signs of Goidelic influence in this neighbourhood. Perhaps some support may be lent to this opinion by the name Aeddan, that of the Prior of Bryn-yr-Allt, who witnessed the catastrophe.—Ed.]

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The Feast of St. Wilfrid.

Procession and Races Sixty Years Ago.

(Plate XIII.)

In the *Illustrated London News* of Aug. 24, 1844, appeared the following account of the Feast of St. Wilfrid at Ripon and the races held there on the feast-day. The account was accompanied by two illustrations, the first of the procession of St. Wilfrid and the second of the races. That of the procession is here reproduced with the kind consent of the Proprietors of the *Illustrated London News*.

"The Feast of St. Wilfrid, at Ripon, in Yorkshire, always falls on the Sunday following Lammas-day.

"Ripon owes its rise to the Saint (Wilfrid, Archbishop of York, in the seventh century) in whose honour the feast is held, and whose return from exile to his favourite monastery of Ripon, so long as twelve centuries ago, is still commemorated in the fashion we have more palpably shown in the engraving. A jolly Dr. Syntax looking effigy, with cocked hat, black coat, and top boots, having nothing clerical about him, except the bands dangling from his chin, is manufactured by some labourers in the town, and carried from house to house, tied on a cart horse; and accompanied by a fife and a fiddle, and a host of children, who greet the oblations to the Saint with shrill huzzas. The good old folks haste into the street to shake hands with the founder of their town; and the proprietors of the effigy (sometimes a 'wick Wilfray' as the children style him) retire at dusk to divide the proceeds, and wind up with a 'jollification.'

"Then the feast commences in earnest. The Cathedral bells ring out merrily on the Sunday morning following, the Mayor and Corporation proceed in gowned solemnity to service at the minster; the city is crowded with strangers, and those natives, from a distance, who come to visit friends and relatives; there is a gathering in the sylvan glades of Studley Park; and the ivy grown, venerable walls of the 'mighty carcase' of the abbey of Fountains echoes with the music of glad voices, and smiles blandly in the glorious sunshine on the merry pilgrims gathered around.

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PLATE XIII.

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The Feast of St. Wilfrid.

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"The races date as far back as 1713, for, on the 2nd of February in that year, an order was issued by the Mayor and Corporation of Ripon to level the High Common 'fitting for a horse course.' The support they received from the Corporation was considerable; aided by the munificent donations of John Aislabie, Esq., of Studley Royal, Chancellor of the Exchequer, 1718-1720. In those days the horses in one of the most important races were ridden by women; and on such occasions Mrs. Aislabie contributed the plate, or the money for the prize. In 1826 these ancient races were put a stop to by the enclosure of the High Common; but in 1836, Mr. Haygarth, a publican, got up some races on a small scale, in his own fields, which roused the old sporting spirit of the town, and induced several respectable individuals to form themselves into a committee, when the present ground—a pleasant spot on the north banks of the Ure, and a good mile from the city—was selected, and here they have been carried on ever since."

The *Ripon Observer*, which reproduces this article in its issue of July 30, 1908, adds the following remarks:

"In 1844, though Daguerre had achieved important results some four or five years earlier, there was no photography as we now know it, and the snap-shotter hadn't begun his ubiquitous work. The pictures, therefore, may be regarded as sketches, but of a very realistic and highly accurate order. The racecourse in those days was on the north side of the river Ure at the foot of the Red Hills. For many year the races were run on the High Common, but in 1826 this was enclosed and the races were dormant until 1836, when they were revived and the Red Hills racecourse laid out. They continued here till 1865 when they were removed to Red Bank. With regard to Wilfrid himself as he appears in the picture, the inference is that he was at that time an effigy. Old inhabitants remember the legend of their early days, that the Patron Saint was brought in by the York waggon—one of the horses of which was used as a mount. The figure was a make up in form of a 'guy' and he was heartily shaken by the hand by the citizens on arrival. Farrar in his history of Ripon (1801) says, 'The feast of St. Wilfrid is annually celebrated and continues nearly a week. On

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the Saturday preceding the day called Wilfrid Sunday an effigy of the prelate is brought into the town, preceded by music, which is generally met by the people, who with tumultuous joy commemorate the return from exile of St. Wilfrid.' It is recorded say a quarter of a century later, that this 'Tumultuous joy' took the form of a call from the leader of the horse on which the Patron Saint was mounted to 'Shout, lads, shout,' and accordingly the lads heartily cheered. In later times 'St. Wilfra' was represented by a person attired in white robes, wearing a mask, and having flowing hair of flaxen colour. His frequent draughts of ale at various hostelries usually led to his having a very unsteady seat in his saddle towards the evening, and the celebration degenerated into what one writer describes as a 'drunken orgie.' After the Millenary Festival of 1886, in which St. Wilfrid had been represented in suitable episcopal garb, the procession took a more dignified form, and has since been maintained in a manner befitting one who was famous for his learning and piety, and to whose devotion Ripon undoubtedly owes its continuance as an ecclesiastical centre. For many years the local race committee kept alive the tradition and interest in the Wilfrid procession, but within the last few years the Patron Saint has been adopted by the Corporation, who now see that he is becomingly attired, and sent out on what is now an annual event of increasing historic interest."

[Mr. H. M. Bower of Ripon has kindly forwarded a copy of the *Ripon Observer* of July 30, 1908, from which the above extracts are taken.—ED.]

DEATH-KNOCK IN THE WAPENTAKE OF CORRINGHAM, LINCOLNSHIRE.

SUNDAY, January 12th, 1908. A. R. tells me the following story, which she had to-night from her sister, who lives as general servant with Mr. and Mrs. B. :

Last Wednesday night Mr. B. was disturbed by a sound like

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someone knocking at his bedroom window, so he roused his wife and told her that there must be something wrong at his place of business.

One of them then struck a light, to let anyone who might be outside see that the knocking had awakened them.

The noise was not repeated, however.

The next morning a telegram was received which informed them that a brother of Mr. B.'s had died very suddenly in the street at a town on the English channel. The death took place a little before, or a little after, nine o'clock on Wednesday evening; that is, some hours before the knocking was heard in Lincolnshire.

After he received the telegram Mr. B. expressed his conviction that the sound must have been a warning.

M., the girl who related the story to A. R., knew it was certainly true that he had been aroused in the night, for she had heard him talking with Mrs. B., though she had not caught the sound which awoke him.

No doubt it really was a warning, she said. Now she understood why a certain apple-tree had had some blossoms on it for many weeks in the autumn, almost up to Christmas, in fact, although it had borne a crop of apples. She had tried to pelt the flowers off it, but had failed, and such blossoms out of season are very unlucky.

Death-knocks, and similar indications of loss, are not uncommon in Lincolnshire folklore, but this is an up-to-date instance.

My grandfather, Edward Shaw Peacock, believed that he had been warned of the drowning of a friend by the inexplicable shaking of his bedroom window on a day when the air was quite calm.

What I should like to know is, why a connection is assumed to exist between a sharp or light stroke, a dull blow, a shaking or jarring sound, a succession of gentle taps, or an acute rending noise, and the death of some kinsman, or near friend, of the person who hears it? The death-stroke, death-rap, or death-knock is supposed to take all these and other forms.

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In the house in which I am writing such noises are of fairly frequent occurrence, but, so far, they have never coincided with a death. One wardrobe gives out a sharp splitting sound, in a most warning-like manner, when it is contracting in dry weather—somewhat to the distress of a superstitious acquaintance of mine. I have also heard what was apparently someone knocking at the front door, and on one occasion the door opened in just the manner it does when anyone is coming in,

"Yet nobody seemed a penny the worse."

The strangest sounds occurred some few years ago in broad daylight in summer-time. They seemed exactly like the cracking of newly-lighted firewood, pistols going off, and water overflowing from a tank at the top of the house. The man who had filled the tank was as much deceived as I was. Each went up to see whether water was pouring down the staircase. All the sounds were really caused by the contracting and splitting of the paste which had been used in putting on the wallpapers more than eighteen months before.

MABEL PEACOCK.

"That's like old American Johnny, who used to say he never had his clothes washed: when his shirt rotted on him he bought another.

"Who was he?

"Well, he came from America, and talked down his nose, but I don't know whether he was born there. I never heard what countryman he really was, but he spoke English as if it was his own language, though he was little, and very yellow, like a Japanese or Chinese brought up on rice.

"He *was* a wicked old man. Such things he'd say. One day, when some children were laughing at him, he told them he was going to hell next day, and would take them with him.

"He talked a lot about hell, and about devils and things being with him all night. One night, he said, devils had been at him all the time, and there was one black one he couldn't get master of, so he should crucify a crow,[1] and he did—nailed it out, you know, wings and feet.

[1] "Crow" usually means rook, "ket-crow" being the carrion crow.

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PLATE XIV.

Leonardson & Co.

A Street in Rhodes
(showing charms on houses).

Crescent, with Alse tied on.

Pomegranate

Hand.

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"No, I never heard of anyone belonging here doing that. He wasn't wrong in his head, though. He had understanding enough, and was sharp as need be; and he never meddled with anybody, but he was an evil-looking, wicked old man."

Told to Mabel Peacock by A. R., Kirton-in-Lindsey, 1907.

Notes from Greece and the Aegean.

Evil Eye Charms.

(See Plate XIV.)

(1) General in Greece and islands.
Blue beads.
Key.
Cowries, on horses.

(2) Seen in Candia. Jan.-Feb., 1908.
(*a*) On a horse boar's tusks in form of crescent.
(*b*) Boar's tusks, in shop at Athens, said to be still in use.

(3) Rhodes town. July-August, 1908.
Over harem windows carved in wood:
Hand.
Pomegranate flower.
Bird? (perhaps only ornament).
Dragon's head? (perhaps only ornament).
Crescent.
Over shops:
Blue beads. Octopus.
Aloe. Onion or garlic bulbs.
Outside the town charms are not common over houses.

(4) Badger's hair. I saw a man with this charm in the Messará, Crete. Jan.-Feb., 1908.

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(5) At Monolithos (Rhodes) I heard the following tale about the small isle of Strongylo off Cape Monolithos. July-Aug., 1908:

> There are 100 cisterns cut in the rock on it, but you can only count 99.

I fancy this form of tale is known elsewhere.

(6) Boys bathing at Sparta. May-June, 1908.

> Some two or three tied a strap or string round their waist before diving in—after a few minutes it was usually taken off.

It may have been for "decency," as we were present. Nearly all cross themselves before bathing.

(7) Good Friday. 1908. Magonla, near Sparta.

> Women and children of *both* sexes crawled beneath the bier in Magonla church to get good luck.
>
> Flowers from the bier are thought lucky, and are distributed or torn off after the Good Friday night procession. *Sparta.*

(8) Thairey monastery. Rhodes. July-Aug., 1908.

> The monk said it was founded by a Princess of Lindos, and white mules by themselves brought the stones to build it from Lindos to Thairey.

The question is, was there ever a princess of Lindos? The monastery is Byzantine in style, and not, I should think, of a very early date.

M. S. Thompson.

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CORRESPONDENCE.

Egyptian Beliefs.

Les Garennes, Wimereux, Pas de Calais.

Sir,—I do not know if the following extracts from a letter of an officer in the Egyptian Army are of any interest. One or two of the beliefs are new to me and they may be so to other folklorists, but the remainder of them are of course familiar to everybody.

Yours faithfully,

E. P. Larken.

(*Extract.*)

"The day before yesterday D. and I went to the pyramids and an old Arab came up to beg and we made him sit down and talk to us. He told us about the ghosts that live there. One is a beautiful donkey and you get on his back and become a dog, but if you stick a knife into his shoulder you become yourself again and he has to carry you wherever you want to go. Then there is another ghost in Cairo who flies about, miles up in the air, and makes great hootings and drops thunder and lightning on people's heads. He is a very violent Afreet, and there are lots of his kind here.

"Then he said about how the Sphinx used to have a gold crown on its head which was stolen from it by the Arabs and how it used to speak and *answer* questions.

"The pyramids quite defeated him. He could not think how the 'devil they had been built.'

"Gad, my servant, says that he has seen lots of Afreets in his part of Egypt, like men and women and camels and dogs, and they are all very live indeed, and if you meet a dog on the hills in the desert here he may be a dog or he may be an Afreet. If the latter you are bound to become a dog yourself. However

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they are very afraid of fire and a match is quite enough to keep them off. And there was one other one, that lives in the river, which is like a large fish, with a head like 'a son of the Arabs' and legs like horse's, and it eats fire."

SACRED WELLS.

Nov. 9th, 1908.

SIR,—In Miss Eva Simpson's recently published book on Lowland folk-lore of Scotland there is a reference to the old practice of lovers going to a sacred well on the first of May and cutting their names or initials in the turf near the spring. The particular well quoted by Miss Simpson (from Dr. Gregor, I think) is that of St. Fittick, near the Bay of Nigg, just to the south of Aberdeen.

It appears that the same custom was observed in this parish, when, on the first Sunday of May, large contingents of youths made their way up the hill of Craigour to Redbeard's Well, where they first drank of the waters, particularly "the cream of the well" (it is a chalybeate spring), and then cut their "letters" on the turf, at least one old lady of my acquaintance had her name so inscribed 70 years ago. She is now 86.

I fail to find much reference to this peculiar observance in the copies of "Folk-lore" accessible here. Perhaps, however, you may have it fully treated of.

A. MACDONALD.

Crossroad School, Durris, by Aberdeen.

Nov. 6, 1908.

The following extract from a lecture by Prof. Milne, F.R.S., on Earthquakes—speaking of *Japanese and other Folk-Lore on Earthquakes*—may interest the Society.

H. N. HUTCHINSON.

17 St. John's Wood Park,
Finchley Road, N.W.

EARTHQUAKES. (EXTRACT FROM *Nature*, APRIL 23rd, 1908, vol. lxxvii., p. 597.)

At the time of an earthquake in Japan, the children are told that the shaking is due to the movement of a fish which

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is buried beneath their country, and in Japan we find references to this fish in the pictorial art, glyptic art, literature and every-day conversation; all of which would be unintelligible if we did not know the story of the earthquake fish. In other countries the subterranean creature will be a pig, a tortoise, an elephant, or some other animal. The most interesting myths, however, relate to underground personages. The forty-five Grecian Titans, who were of gigantic stature and of proportionate strength, were confined in the bowels of the earth. According to the poets, the flames of Etna proceeded from the breath of Enceladus, and when he turned his weary side, the whole island of Sicily was shaken to its foundations. Neptune was not only a god of the oceans, rivers, and fountains, but with a blow of his trident he could create earthquakes at pleasure. The worship of Neptune was established in almost every part of the Grecian world. The Livians, in particular, venerated him, and looked upon him as the first and greatest of the gods. The Palici were born in the bowels of the earth, and were worshipped with great ceremonies by the Sicilians. In a superstitious age the altars of the Palici were stained with the blood of human sacrifices. In Roman Mythology two very familiar deities were Pluto and Vulcan.

Adders Swallowing their Young.

It is as yet by no means certain whether the belief that snakes swallow their young when they think them to be in danger belongs to the realm of folk-lore or of authenticated fact. The following communication which was made by Mr. Charles Hone, B.C.S., F.Z.S., to the *Zoologist*, 2nd Series, for September 1869, p. 1809, therefore deserves reproduction in the pages of *Folk-Lore*:

"I have now no remembrance as to the year in which I noticed the following facts. Walking in an orchard near Tyneham House, in Dorsetshire, I came upon an old adder basking in the sun with her young around her. She was lying in some grass which had been long cut, and had become smooth and bleached by exposure to the weather. Alarmed by my approach, I distinctly saw the young ones run down the parent's throat: at that time I had never heard of the controversy respecting this fact, otherwise I

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should have been more anxious to have killed the viper, to further prove the case: as it was she escaped."

I quote the following passage from the *Sporting Magazine*, October, 1809, p. 37. It relates to the neighbourhood of Lewes:

"There is a vulgar notion among the peasantry, that if twenty persons were present, at the time an adder is irritated, and one of the twenty only was in a pregnant state, that that one alone would be bitten by the reptile. Of the truth or fallacy of this opinion we will leave our readers to determine."

EDWARD PEACOCK.

SOUTH INDIAN FOLKLORE.

Any member of the Society who has time and will to add to the stores of facts available for the student, but is not in a position to collect directly from the folk, can render great service by carefully examining official reports and bluebooks and disinterring the nuggets of folklore which will be found embedded here and there. For example, the following will be found in the report on the Madras Government Museum and the Connemara Library for the year 1906-7 (G.O., No. 464, 19th July, 1907):

"A British Chaplain in Madras recently dismissed a servant for cheating and lying. A short time afterwards he found nailed to a teapoy a paper scroll containing a jasmine flower tied up with coloured threads. On the scroll were inscribed in Tamil the mystic syllable Om, and Nāma Siva R U. Masthān Sāhibu Avergal pādama thunai, or "I seek for help at the feet of Māsthan Sāhib" (a Muhammadan saint).

"Among the additions to the ethnological section of the Museum, the following may be noted:— . . . .

"Carved wooden kāvadis, which are carried by pilgrims to the shrine of the god Subrahmanya at Palni, to whom the kāvadi and money collected by begging on the way thither are offered in performance of a vow. Sometimes pots containing fish and milk are attached to the kāvadi, and it is believed that, as they are votive offerings, these do not go bad.

"Silver charms made by Akasāles (goldsmiths) for members of various castes in the Mysore Province. Kurubas, and members of some other castes, keep in their houses silver or gold plates, whereon human figures are stamped. Sometimes they are worn by women, and are called in consequence hithārada tāli. The figures are supposed to represent persons who have died. Sometimes, similar plates are stamped with figures of Hanumān, Basara, Virabhadra, etc., and worshipped."

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In the similar Report for the year 1907-8 (G.O., No. 562, 25th July, 1908), will be found, among the additions to the Museum:

"(2) Silver lizard offered at a temple in South Canara, as a lizard falling on some parts of the body, especially the kudumi (hair knot) of a female, is unlucky. A case was cited in which a lizard did so, and the woman lost her husband eight days afterwards, as she had not made an offering. The priest is consulted, when a lizard falls on the body, as to whether the omen is auspicious or the reverse. [It is common in India for lizards to fall suddenly from walls and roofs. In N. India the lizard known as bish-khopra (poison skull) is especially unlucky. It bears a mark like a death's-head on the back of its head; whence the name.—ED.]

"(3) Levelling plank used in the kambla buffalo races in South Canara. A pair of racing buffaloes, which may cost from Rs. 150 to Rs. 500, is harnessed to the plank, at the distal end of which is a small square board on which the driver stands. The races take place in a ploughed field flooded with water. "The racing," Mr. H. O. D. Harding writes, "is for no prize or stakes, and there is no betting, starter, judge or winning-post. Each pair of buffaloes runs the course alone, and is judged by the assembled crowd for pace and style, and, most important of all, the height and breadth of the splash which is made. Rich Bants keep a kambla field consecrated to buffalo racing. The races are a sort of harvest festival." They are held in the autumn before the second or sugge crop is sown. Devils (bhūthas) must be propitiated, and on the previous night the Koragas sit up, and perform a ceremony called panikkuluni, or sitting under the dew. To propitiate various devils, the days following the races are devoted to cock fighting, in which the birds are armed with cunningly devised steel spurs of various sinuous forms. It is believed that the bhūtha is appeased, if the blood of a wounded bird falls on the ground. At Udipi, I acquired a replica of a representation in solid brass of a pair of racing buffaloes, with plank and driver, which had been offered at the temple by the owner of a pair of buffaloes which had fallen ill. . . .

"(5) A very interesting example of sympathetic magic in the shape of a wooden representation of a human being, which was washed ashore at Calicut, Malabar. The figure is made of soft wood, and is eleven inches in height. The arms are bent on the chest, and the palms of the hands are placed together as in the act of saluting. A square cavity, closed by a wooden lid, has been cut out of the middle of the abdomen, and contains tobacco, ganja (Indian hemp), and hair. An iron bar has been driven from the back of the head through the body, and terminates in the abdominal cavity. A sharp cutting instrument has been driven into the chest and back in twelve places. . . .

"(*g*) Bamboo tassels from Kottiyūr in Malabar. Pilgrims carry away from this place a span length of green bamboo crushed into fibre and shaped like a tassel. These tassels are considered to be very sacred, and are tied to the roof of the house. It is believed that bamboos from other places are not capable of this transformation." A. R. WRIGHT.

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REVIEWS.

ENGLISH TRADITIONAL SONGS AND CAROLS. Collected and Edited, with Annotations and Pianoforte Accompaniments, by LUCY E. BROADWOOD. Boosey & Co. 2s. 6d.

MISS BROADWOOD here gives us a selection of thirty-nine traditional songs, most of them collected by herself in Sussex and Surrey, 1893-1901, but in some cases recovered by others elsewhere. The airs, it is needless to say, are noted exactly as sung by the folk-singers: the words are occasionally modified where obvious corruptions could be corrected, or where modern manners required it. But reference is always made to the publications of the Folk Song Society, from which the *ipsissima verba* of the singers can be ascertained if desired. This is as it should be. The Folk Song Society, as scientific observers, simply record airs and words exactly as they are sung, and their valuable publications form documentary evidence for the folk-lorist, the musical student, and the historian of music, for all time to come, but do not appeal so directly to the general public as do the collections of Miss Broadwood, Mr. Cecil Sharp, and others. In these the skilled musician takes the traditional air as recorded, adds the instrumental accompaniment, corrects the words where necessary, and sends forth the song into the world fitted to begin a new career in a new environment and under other conditions. In addition to this, Miss Broadwood's introductory remarks and notes on both words and music are worth reading even by the unmusical folk-lorist, dealing as they do with facts of development, variation, and survival, which suggest interesting analogies in other departments of folk-lore.

CHARLOTTE S. BURNE.

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PUBLICATIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY, edited by FRANZ BOAS. Vol. I. FOX TEXTS by WILLIAM JONES. Leyden, late E. J. Brill, 1907.

THE Foxes, though a distinct people, more than a century ago united with the Sauks, and the two have together been since known as the Sauks (or Sacs) and Foxes, or Musquaki. The Folklore Society already knows something of the Musquaki. It is indebted to Miss M. A. Owen for the unique collection in the Museum at Cambridge representing much of the material culture of the tribe, and also for the monograph and catalogue embodied in a volume issued to the members four or five years ago. The volume before us may be regarded as supplementing Miss Owen's account. It is to be followed by a work dealing with the material culture, and by stories taken down in English.

The stories here given are in their native dress with a translation on opposite pages. Although we may suppose the collector to be familiar with Fox traditions, it would have been more satisfactory had the texts been dictated by the native story-teller, and, when taken down, read over to and revised by him. This is possible with many peoples in the lower culture. Apparently it is impossible with the Foxes. "Every single piece of text," therefore, "was told but once, and delivered without thought of the purpose I meant to make of the material." It was often "told too fast to permit of the recording of every single word that fell from the lips of a narrator." Consequently it is not entitled to such authority—at least in matters of detail—as some other collections, the stories of which have been dictated and revised by natives. The intense conservatism of the Foxes, and the fact that many of the stories are regarded as sacred, are sufficient to account for this. But there is no reason to doubt (and comparison with the stories of other tribes establishes) that on the whole the collection does represent the stories as actually told both in their main lines and in their spirit, while in many cases it embodies the actual words of the narrators.

An interesting characteristic of the Foxes is noted by the author. Unlike the Ojibwas and other tribes they do not spin out their narratives to great length, they are not given to

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digression or the display of fancy and emotion. Their tales are told in the fewest possible words; and the general knowledge possessed by the audience of the course and meaning of the tale facilitates frequent ellipses. The effect is sometimes to render it unintelligible without some expansion. The translations are, however, made as literal as such difficulties permit, and expansions are kept within the fewest words capable of rendering the sense.

The contents of the tales are in general similar to those of the tribes in a similar stage of culture. The personage usually called Culture Hero or Transformer is, of course, a prominent hero. Neither of these titles is very happy as applied to one who is by turns buffoon, fool, knave, and a wise, beneficent, and even altruistic hero, now held up to ridicule and contempt for his greed and stupidity, now triumphant over all the machinations of his enemies. Among the Foxes he is a Transformer only on a very limited scale, and can hardly be reckoned a Culture Hero at all. But he is, in spite of all his faults and shortcomings, the national hero, regarded with religious reverence. In the stories here brought together he is always in human form, and not, as among some other tribes, a Coyote. His death is not told, but a story is given of how six men went to seek him in a far distant place to which he had departed, and how those who succeeded in reaching him obtained supernatural gifts.

In the stories of the Foxes, as in other American collections, we come upon parallels to European tales which are the despair of those who seek to account for resemblances by borrowing. It would be difficult to account for the migration of the story of the pigmies warred on by cranes from Greece to the region of the Great Lakes of North America, or of the incident from Scandinavia of the astonishing appetite of Thor disguised as bride. The Russian heroine, Marya Morevna, whom the hero is required to subdue before he can marry her, is duplicated by the Foxes; and the marriages are followed by the Magical Flight from the heroine's brothers. Other incidents well known in tales from the eastern hemisphere are that of the innocent Persecuted Wife, Hospitality to Travelling Deities, the Man tied up in a

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Sack to be put to death, the Singing Bone, the Bride won in a contest of skill. They are all, however, so thoroughly American in detail and atmosphere that borrowing cannot seriously be thought of.

The tales are in fact genuinely native. Incidentally they tell us much of the native life and ideas. The Foxes now reckon kinship exclusively through the father; yet we find numerous allusions inconsistent with fatherright. It would take too much space to discuss these, and I must content myself with saying that both on sociological and psychological grounds the volume is well worth studying. Students who do so will look forward with interest to the completion of the work in the succeeding volume.

E. SIDNEY HARTLAND.

THE MEITHEIS. By T. C. HODSON. With an Introduction by Sir CHARLES LYALL. London: David Nutt. 1908.

THE MIKIRS. From the Papers of the late EDWARD STACK. Edited, arranged and supplemented by Sir CHARLES LYALL. London: David Nutt. 1908.

IT cannot be asserted that the study of the ethnography and folk-lore of the primitive tribes of Assam has been neglected in the past. It has received a good deal of attention from time to time from Government officials and missionaries, and Sir Charles Lyall has had no difficulty in showing that Col. Waddell's assertion in his article on the "Tribes of the Brahmaputra Valley," published by the Asiatic Society of Bengal in 1900, to the effect that "no steps are being taken to record the rare vestiges of prehistoric society which still survive," and that "this unique mass of material . . . is being allowed to disappear unrecorded," is unfounded, and that Col. Waddell has himself neglected some of the most obvious sources of information, such as Col. M'Culloch's valuable "Account of the Valley of Munnipore." Still there was ample room for the excellent series of monographs on these tribes now appearing under the orders of the Government of Eastern

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Bengal and Assam, and the excellent and attractive form in which they are issued is a pleasant contrast to the usual dreary and repellent blue-book in which many invaluable researches have been entombed by Indian Governments, both Imperial and Provincial. The Government of Eastern Bengal and Assam, then under Sir Bampfylde Fuller, deserves the greatest credit for this new departure, which it initiated in 1904, and it may be hoped and expected that other administrations will be roused by the example to do something similar for other parts of our Eastern Empire. Major Gurdon's monograph on the Khāsis appeared last year, and now we have the two works on the Meitheis and the Mikirs, both edited by Sir Charles Lyall.

The Meitheis are the dominant race of Manipur, best known to the general world by the events attending the outbreak of 1891, and by their devotion to the game of polo. They are now an orthodox Hindu people, but Hinduism was introduced only two hundred years ago, and they still retain many of the beliefs and customs of their un-Hinduized neighbours, the Nāgas of the neighbouring hills. A remarkable fact is the wearing of Nāga costume by the Raja once only, on accession to the throne. Many interesting details are given by Mr. Hodson in his chapter on religion. There are certain survivals of ancestor worship and tabus which are by no means in accordance with those of the Hindu system. Thus a reed is tabu in one clan, a buffalo in another, a fish in a third.

The folk-lore section of this book is of great value. "Numit Kappa" (the man who shot the sun) is a native myth bearing on the origin of the race, now translated for the first time. The History of Moirang (one of the principal villages) embodies much legendary matter, and the romantic tale of Kamba and Thoibi forms part of it. This excellent folk-tale is given in full, and is accompanied by illustrations in colour from drawings by a native artist, Bhudro Singh, who is reported to have executed them while undergoing a term of imprisonment in jail.

There is a full section regarding the Meithei language, which belongs to the Kūki-Chin group of the Tibeto-Burman family. The legend of Numit Kappa, both in archaic and modern Meithei, is given in full with a literal English translation.

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The companion volume on the Mikirs will be found by most readers the more interesting of the two, as the Mikirs are a more primitive and interesting race than the Meitheis, and the collaboration of Sir Charles Lyall and the late Edward Stack has resulted in the production of a thoroughly admirable work both in style and contents. Mr. Stack died in 1887, leaving behind him the materials he had collected, and these have now been taken in hand by Sir Charles Lyall, who has himself made many additions and expanded them into this volume. The sections on Domestic Life, Laws and Customs (except the Appendix), and Religion, are entirely taken from Mr. Stack's papers, while the Folk-tales collected by him have been translated by Sir Charles Lyall, who is himself responsible for the sections on Language and Ethnology.

The Mikirs call themselves Ārlèng or 'Men,' like many other races. Mikir is their name among the Assamese. They are a peaceful, primitive race, occupying an isolated block of hill and forest country south of the Brahmaputra. The interesting account of their beliefs and customs here given should be studied by all anthropologists. Among other primitive customs may be noted the survival till lately of the institution of a bachelors' hall (p. 11), and even of ante-nuptial promiscuity (p. 19).

The Folk-lore section is one of the best parts of the book. The "Story of a Frog" is an amusing version of the well-known sequence-stories, so common both in Asia and Europe. The "Story of an Orphan and his Uncles" relates how a clever and friendless orphan cheated his six wicked but stupid uncles, and should be read by all lovers of good folk-tales. Harata-Kuñwar is a long and elaborate story of the swan-maiden type, in which the hero obtains his wife by taking her garments while she was bathing with her sisters, all of them being winged creatures, daughters of the King of the Great Palace. He loses her in the usual manner, but his recovery of her and his final victory and happiness give a completeness to the tale not found in most versions. Sir Charles Lyall alludes to a similar story current among the Angāmi Nāgas, a race still less influenced by Hinduism than the Mikirs. There is also a creation-myth contributed by Mr. Allen of the American Baptist Mission; but

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Sir Charles Lyall is doubtful as to whether it may not have been to some extent influenced by questions asked of the narrator, as the concluding episode resembles the Biblical account of the Tower of Babel. But the influence, if any, seems to be confined to the last paragraph, and I do not think there is any reason for rejecting the legend as a whole.

The linguistic section, by Sir C. Lyall, is based upon that which he has already contributed to vol. iii. of the *Linguistic Survey of India*, and will in its present form be available to students in a much more convenient form. The Mikir language belongs to the Nāgā-Bodo sub-group of the Tibeto-Burman family. The folk-tales above alluded to are given in full in the original with an interlinear translation.

In the chapter on "Affinities" Sir C. Lyall discusses the position of the Mikir race, and points out that in spite of borrowings from Hindu sources their original characteristics have not been obscured, and that their social fabric is based on exogamous groups, with patriarchal principles of marriage and inheritance, unlike that of their neighbours the Khāsis; while they differ from the Kūkis in building their houses on posts instead of on the ground. He considers that they should be classed among the tribes which form a link between the Nāgas and the Kūki-Chins.

Both volumes are well illustrated, the coloured plates being especially valuable as showing the costumes in their proper tints. The illustrations add considerably to the value of the series.

M. Longworth Dames.

Reports of the Cambridge Expedition to Torres Straits: Vol. VI. Sociology, Magic, and Religion of the Eastern Islanders. Cambridge University Press, 1908, 4to. Pp. xx, 316, with 30 plates, 70 blocks in the text, and 3 maps. Price 21s. net.

This is the companion volume to the one reviewed in *Folk-Lore*, xv. 352, which dealt with the Western Islanders. The present one is mainly the work of Dr. Rivers and Dr. Haddon.

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Genealogies, social organisation, kinship, and the like fall to the share of the former; the part of the latter consists in folk-tales, birth and marriage customs, magic and religion; and Dr. Haddon is jointly responsible with Dr. Myers for funeral ceremonies and the Cult of Bomai and Malu.

At first glance one would not expect to find much difference between the two sets of islanders dealt with in the two volumes; the islands are not many miles apart, and differences of environment other than those caused by human activities are probably small; but the Miriam of Murray have, unlike the Western Islanders, among whom totemism is still prominent, either never passed through the stage of totemism or left it so far behind that practically no certain traces of it are now discoverable. Dr. Haddon inclines to the view that they have been totemistic, but are so no longer, owing to (1) the strengthening of blood kinship, (2) the need of a more personal type of religion, and (3) the introduction and growth of the hero cults.

Practically there is only one piece of evidence on which Dr. Haddon lays any stress as evidence of former totemism, to wit, the appearance of ghosts of recently deceased persons in the form of some animal. These *lamar ebur* are said to be the eponymous animals of the groups which take their forms at death; but the relation holds good in the case of males only (p. 256), and from the wording of the passage it appears that the information comes from a single individual; not only so, but from the paragraph immediately following we learn that at the death of a man of the *Beizam* (shark) group, and *Geregere* (small bird) *le* a snake will appear; one would therefore like to know for what percentage of cases the statement holds good that the eponymous animal appears. The mere fact that the *lamar ebur* is not necessarily the eponymous animal is, however, far from being decisive evidence against totemism; for at no great distance to the east, in the south-east of New Guinea, and again in Fiji, we find systems of linked totems, a bird holding the pride of place, and a fish, a snake, and a plant being associated with it. It might well happen that there was some differentiation of function between these different totems, and a situation such as that found among the Miriam might easily arise.

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It appears that the *lamar ebur* of women are flying animals, bats or birds, and Dr. Haddon suggests that we have in this a relic of "sex-totemism." Now not only is sex-totemism, so far as we know, confined to the south-east of Australia, from Adelaide as far as Brisbane (and it must be remembered that the drift of culture and migration has been from north to south), but in every case the males claim one species, the females another; here in Murray Island, however, there is no trace of a male "animal brother," and there is no limit to the number of species of birds regarded as akin to the women. If it is a transformed belief, like linked totemism, it is simpler to regard it as a transformation of something known to exist or to have existed in or near the Eastern Islands, not of a remote and isolated phenomenon like Australian sex-totems.

It is, of course, equally legitimate to argue that the belief is independent of totemism; it is in most cases impossible to trace any connection between "soul-animals" and totems. It is quite arguable that men, who go to war, to the chase, and so on, have one set of omen animals, while women, who work in the fields, have another; and this association of certain animals with the sexes in Murray Island may have had some such origin as this.

There is a further objection to the totemic theory of the *lamar ebur*, and it is by no means a small one, viz. the comparative rarity of the belief in transformation into the totem animal at death. Traces of such a belief should at least be discoverable in or near New Guinea if we are to regard the *lamar ebur* as vestiges of totemism.

On the whole, therefore, it seems premature to suggest causes for the decay of totemism among the Miriam; not only so, but it is permissible to doubt how far some of the suggested causes would be effective in transforming the social system. In America, for example, we find the personal tutelary spirit (individual totem) side by side with kin totemism; and neither that nor the theology of the Iroquois seems to have caused the collapse of their totemic system.

Then again, as Father Schmidt argues in an article to appear shortly, of which he was good enough to show me the proofs,

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there is some evidence that hero cults penetrated Australia and metamorphosed native beliefs; in fact, Schmidt argues that Baiame bears strong traces of such influence, which he regards as Papuan. Yet neither the All-Father belief in general nor the belief in Baiame in particular seems to have affected Australian totemism. In this connection I may perhaps be permitted to mention an interesting piece of evidence unnoticed by Father Schmidt, which tells strongly in favour of his argument. According to the Minkin of the Lower Leichardt, Baiamai taught initiation and came from Warderan (*Aust. Anth. Jl.* i. 14); he is a culture hero; their god is named Gooaree. In the same manner the Mikadoon make Baiamai the originator of their initiation ceremonies, and say he came from an island beyond Australia. This evidence, published before Baiame was a bone of contention, seems irrefragable testimony to the correctness of Schmidt's intuitions.

By a curious coincidence—it is probably nothing more—the culture hero of the Miriam, who taught them initiation ceremonies, is named Bomai; but it would be rash to argue any relation between him and Baiame, though the latter's name is also written Boyma; in any case we may assume that even an actually existing relation would not be demonstrable. But it is interesting to observe that in the hero cult of Murray Island Malu is the exoteric person, Bomai the more sacred and esoteric, whose name may be employed by the initiates only.

In addition to Dr. Haddon's account of the hero-cult, there is a long description of magical and religious practices; the former are defined as of intrinsic efficacy, and not dependent for their success on any influence not inherent in the magician or his paraphernalia; and this definition is taken to be identical with that which makes magic automatic. This assumption is hardly valid, but apart from that it is open to question whether there is much advantage in classifying ceremonies according to a criterion which does not profess to take account of native ideas. Dr. Haddon would probably admit that it would be unwise to classify facts as to native legal ideas from the point of view of English law or French law; why then should magic and religion be treated differently?

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Quite apart from this, on the point of terminology, it is undesirable to make magic and automatic, religion and volitional results equivalent, for the simple reason that to do so is to introduce a scientific sense of magic which does not agree with that laid down by believers in magic. Necromancy and an appeal to the devil are in popular usage recognised as magical, though by Dr. Haddon's definition they are religious. Ambiguities of this sort are confusing, and if the distinction between mechanical and volitional is important, it should be defined by terms other than magic and religion.

The prominence given to the distinction between magic in Dr. Haddon's sense and religion seems to be due sometimes to a feeling that the former is impossible whereas the latter is merely unproved, though those who make the distinction are probably quite unconscious of the source of it; but this basis of classification is rather theological than scientific. Dr. Frazer argues for its validity on the ground that the mechanical action of magic is the equivalent of the mechanical action of the laws of nature. If primitive man knew anything of natural law, or if he set to work to construct a scheme of magic on any systematic basis, Dr. Frazer's position would be justified; as it is, his basis of classification is selected without reference to the ideas of believers in magic.

Dr. Haddon classifies magic under the heads of control of the elements, of vegetable, animal, and human life. Here again we have a classification from the point of view of the white man; and as the same object can be used, *e.g.* for rainmaking and malevolent magic, it hardly makes for clearness. To take a single example, a *sogo*, or object of magical or religious efficacy, figures not only in each of the sections on magic, but also in the chapter on religion. It would surely have been better to give all the information under one head; and then, if necessary, to classify in some other manner, by preference in tabular form. As a curiosity, it may be noted that simple straightforward poisoning by means of drugs is classed under the head of magic.

It must not be imagined from these criticisms on method that the account given by Dr. Haddon is obscure in itself or

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anything but highly interesting; and the same may be said of his admirable account of funeral customs. A distinguishing feature of the funeral rites of North Australia is the length of time which elapses before the final burial; the Miriam carry this a stage further, for the body is mummified, not buried at all, and kept in the house till it absolutely falls to pieces. It is interesting to note that in spite of this, the fear of the ghost was a powerful factor in old-time ethics. The funeral ceremonies are extremely elaborate, and certain groups had alone the right to perform some of them. A singular feature of these *keber* rites is that they seem to have been introduced bodily from the Western Islands.

In dealing with social organisation Dr. Rivers has had a difficult task. It appears that there are at least four different groupings—according to (*a*) villages and (*b*) districts; (*c*) a division into moieties; and (*d*) a grouping in animal-named sections; but it is by no means clear how these are related to each other.

Dr. Rivers argues that the district division was originally regulative of marriage; but with the ever-widening circle of kinship the field of marriage became so restricted that the district system was replaced by village exogamy. The dual organisation of the *Beizam le* and *Zagareb le* is suggestive of the phratriac system of Australia and Melanesia; but there is no evidence that either this or the animal-named groups have had anything to do with marriage, and it seems more probable that they are connected with the Bomai cult; but Dr. Rivers points out that rainmaking is confined to the *Zagareb le*, and that it is improbable that so old a rite should be introduced, as on this theory it must have been, at a late date. We find a dual grouping, unconnected with marriage, both in East and West Africa, though details are unfortunately lacking; possibly wider knowledge of these may throw light on the Miriam grouping.

The use of these volumes is less easy than it might be owing to the fact that the index cannot appear till the final volume is reached; but Dr. Haddon has done something to help the industrious by indexing his contributions. We may hope that the completion of this great contribution to anthropological

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literature will not now be much longer delayed. It is superfluous to speak of the printing and the plates; they are on a par with the text.

N. W. THOMAS.

TRAVAUX DE L'ANNÉE SOCIOLOGIQUE, publiés sous la direction de M. E. DURKHEIM. ESSAIS SUR LE RÉGIME DES CASTES par C. BOUGLÉ. Paris: Félix Alcan, 1908.

L'Année Sociologique, after ten years of valuable contributions to anthropological and specifically to sociological study, has, in its old form at least, come to an end. The *Mémoires* we have looked for as a periodical embodiment of learning and critical acumen applied to current questions are henceforth to be expanded into treatises and issued separately from the bibliographical reviews, which will appear at longer intervals. The work before us is the first of these treatises. It is divided into three parts, preceded by an introduction on the Essence and the Reality of Caste. Following this introduction, the first part deals with the Roots of Caste, the second with its Vitality, the third with its Effects. The introduction and the discussion of the Roots of Caste are reprinted with little change from the *Mémoire* on the subject by M. Bouglé which appeared in the fourth volume of *L'Année Sociologique*, and of which an account was given in *Folk-Lore*, vol. xii. pp. 481-485.

Having demonstrated in the *Mémoire* that Caste owed its origin and its strength to the old ethnic religion of the Aryan invaders of India and only its direction to economic causes, the author pointed out that the stage of social development in which it took its rise was not peculiar to the Indian Aryans. Other civilized societies had passed through it, but everywhere else it had proved a merely transitory phase. Everywhere else vaster political unities had swallowed up the primitive family and tribal groups, had thrown down the old barriers first in one direction and then in another, and had permanently transformed the social conditions. India alone had suffered an

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arrested development. She had continued to divide, to specialize, and to hierarchize where other peoples had unified, mobilized, and levelled. Why she had thus crystallized and intensified an early stage of civilization M. Bouglé was not then prepared to say.

The second and third parts of the present work are in some measure an answer to the question. The author recognizes the difficulties in his way arising chiefly from the comparative poverty of historical documents. He cannot, therefore, trace in detail the flux and reflux of the various forces dominant from time to time in the life of the peninsula as we can trace those of Europe. In dealing with the vitality of Caste, therefore, he takes only two salient moments in its long course on which we are best informed, namely, its contest with Buddhism and its struggle against the European influences concentrated upon it under British administration.

Beyond doubt Buddhism directly opposes the authority of the Brahmans, and it seems at first sight to be a deadly enemy of Caste. Caste is repudiated in Buddhist teachings; it is ignored in Buddhist communities. But those communities are gathered out of the world. By the vows of mendicity and chastity imposed upon them they are withdrawn alike from the ordinary toils of life and the ordinary social relations. The rules of hereditary specialization, as well as those of marriage within the caste, therefore cease to weigh upon their members. But those rules continue to be observed by the external adherents. The laity, who contribute to maintain the monks or whose children enter the monasteries, do not cease to gain their bread in the manner of their fathers, or to choose their wives without trespassing over the consecrated boundaries. Converts they may be to the Buddhist faith; they remain enclosed notwithstanding in the Brahmanic organization. Buddhism raised no standard of revolt against a pressing social tyranny; it rather gave a signal for flight. Preoccupied with the question of escaping from the world, it was incapable of leading a real social reform. Its essential pessimism sterilized the germs of reform as soon as they were sown by its proselytism. Even its philosophy, with its law of transmigration depending

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upon the good or evil deeds of a previous life, sanctifies, petrifies, perpetuates the inequality of social conditions, the division of society into castes. Hence when the propaganda had run its course, when the early enthusiasm had died away, when the countenance of the ruler was given no longer, Buddhism disappeared, probably without any serious persecution or political convulsion, and left not a trace upon Caste.

The relations of the English administration to Caste would lead us into questions better avoided in these pages. M. Bouglé comes to the conclusion that the pressure of the English administration upon Caste is much less than might be thought likely: indeed, in some directions it is even favourable to it. In any case, the operation of wearing it down by foreign influence must be extremely gradual and slow. A weighty chapter is that given to the consideration of the Hindu law in its relation to Caste. The law has had its origin in religion. It has superseded with a larger and more general compass the law of the family from which it sprang. A secular power (the king), it is true, was needed to impose it; but the priest (the Brahman) remained the lawgiver, the interpreter. The life of the Hindus is essentially a village life. This follows from their organization into castes. Those who have a common way of life, a common occupation, *connubium*, commensality, naturally live in touch with one another; they draw apart from others who are strangers, whose touch defiles. The groups thus formed are incapable of coalition in active and continued resistance against external foes; each of them can only oppose to the pressure from above the passive resistance of its own traditions. These traditions are religious traditions. The essentially secular institution of the municipality has never existed. Consequently a genuinely political organization in which the government and the governed are knit together into one homogeneous body has always been wanting. The Brahman as lawyer has found it to his interest to favour the perpetuation of this congeries of uncemented social fragments. Religion, the emphatic words of his sacred books, feed his pride of caste, and require him to insist on the subordination of all others to his own. His codes have laid down the grand lines of the

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social system, and prohibited in stringent terms any departure from them. But in the process of enforcing these codes he has been compelled to tolerate and register much of the existing custom of the non-Aryan races of the peninsula, he has adopted and identified with his own divinities many of the indigenous gods, and he has thus provided an easy means of welcoming into the bosom of the Caste system every native tribe that may desire to enter.

The effect of Caste on art and commerce, on production and consumption, belongs to economics, and cannot be discussed here, interesting as it is. The relations of literature to Caste are sketched by M. Bouglé. The opinion of the late Prof. Max Müller that the Vedas, and particularly the Rig Veda, disclose a condition of society and of thought that can be called primitive has long ago been abandoned. They were produced among an invading and conquering people, and they were the literature of a priestly class strongly entrenched behind an elaborate ritual of which the priests were the guardians and sole administrators. If the entire literature of India be not indebted to the same class for its origin, at least it is no exaggeration to say that almost all the literary monuments of the country are directly based upon religion. "Not merely," says Victor Henry, "does India possess the most extensive and one of the most ancient and interesting sacred literatures of the world, but the very term 'profane literature,' as we understand it, is without meaning in it, and finds no application unless by way of contrast." Even when, as in the case of the great epics, it proceeds from the Kshatriya Caste and reflects in the main Kshatriya ideas and sentiments, it passes from the hands of the feudal bard into those of the Brahman. He who is at once priest, jurist, and philosopher takes possession of it, as in the famous episode of the Bhagavad-gîtâ, where Arjuna, as he rushes into battle, stays his car while his charioteer, who is no other than the god Krishna, reveals to him in a long succession of slokas the most subtle reflections of the metaphysicians on the non-existence of beings. Thus the bedrock of the story is overlaid by theology and metaphysics until the epopee is no longer at the service of

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feudal traditions, but becomes the exponent of the Brahmanical ideal.

The preoccupation with religion visible in the earliest literature of the Aryan immigrants and their repulsion from the indigenous populations are thus emphasized and continued in art, industry, commerce, law, and literature—in all the varied relations of society and life—throughout history. No sufficient counteracting force has ever appeared, nothing to draw together the centrifugal units of society, no common interest deep enough to reach below the old racial hatreds and religious exclusiveness characteristic of the beginnings of civilization, no perpetual ever-pressing need to weld the countless disparate communities into a fully organized state. On the contrary, even the economic development has made common cause with the relentless determination of the Brahman and the fitful and superficial tyrannies of military conquerors and overlords to preserve and multiply the cleavages. The result has been a stunting of industry as well as a dissipation of energies which might have availed to build up a powerful and progressive nation.

Probably until modern times no other Aryan-speaking colonists ever subjugated races for which they felt such profound aversion as that felt for the Dasyus by the people who produced the Vedas and the Shastras. Thirty generations hence our remote descendants may have other histories to compare—and perchance to contrast—with that of the Aryan conquerors of Northern India.

The sketch I have tried to give of M. Bouglé's argument will render it clear how valuable a contribution it is to the solution of the problems offered by the mysterious East to the Western student. This first volume of the new *Travaux de l'Année Sociologique* leads us to form enhanced expectations for the work of constructive criticism by the collaboration under more favourable conditions of the band of scholars hitherto led with such success by M. Durkheim.

E. SIDNEY HARTLAND.

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AU BON VIEUX TEMPS: RÉCITS, CONTES ET LÉGENDES DE L'ANCIEN BOCAGE NORMAND. JEUX, VIEILLES CHANSONS (Vingt airs notés). A. MADELAINE. Tom I. Caen: Henri Delesques, 1907.

A COLLECTION (as the title-page indicates) of folk-tales, games and songs. The tales are chiefly of the kind known as sagas, tales relating to definite places and to personages whose existence was actually believed in. Many of these personages are in fact well known to history. Of William the Conqueror, for instance, there is a tale told of the terrible vengeance he took upon a treacherous feudatory who first endeavoured to seduce the duchess Matilda, and failing that accused her of adultery to the duke. Her furious husband caused her to be dragged at the tail of a fiery horse through the street of Falaise, which in memory of the event is even yet called the Rue du Sang, and then cast into prison to await death next day. Overcome meanwhile by an access of doubt and remorse the duke disguised himself the next morning as a priest and confessed her. He thus satisfied himself of her innocence and restored her to liberty. Then he pursued her traducer. Having caught him he flayed him alive, caused him to be fastened to four horses and thus torn to pieces, and his heart suspended to the branch of a tree.

The collection would have been of much greater value if the author had given the stories without any literary artifice or garnishing, *verbatim* in the language of the peasants who told them, and had separated his historical and local notes (often useful) from the text. E. SIDNEY HARTLAND.

THE ELDER OR POETIC EDDA, commonly known as SÆMUND'S EDDA. Part I. The Mythological poems, edited and translated with Introduction and Notes by OLIVE BRAY. Illustrated by W. G. COLLINGWOOD. Viking Club Translation Series. 15s. net. (David Nutt.)

WHETHER we consider the question from the standpoint of folk-lore, comparative religion, or mere literature, it is somewhat

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of a disgrace to this country that the Elder Edda has never till now been put before the British public in a form worthy of its importance. Yet it is upwards of 250 years since its existence first became known. A few scholars and writers in the latter half of the eighteenth century, such as Bishop Percy, Gray, and Cottle in his very inadequate paraphrase, helped at least to spread abroad some knowledge of its contents and their value, but the only attempts at translation have been Thorpe's in 1866, and Vigfusson and York Powell's in the *Corpus Poeticum Boreale*, 1883. Both these appeared in a form that was unlikely to appeal to any save students and scholars. The Viking Club, therefore, have done the public an excellent service in bringing out this new edition of the text with translation, etc., and it is to be hoped that the Club will add to the debt we owe them by bringing out the Heroic Poems in another volume to complete the work.

The volume before us is produced in excellent style, giving the text and translation on opposite pages, a very convenient arrangement in such a work as this. Each poem is prefaced by two designs by Professor Collingwood. These at their best leave little to be desired. Several of them, *e.g.* Graybeard and Thor, are altogether admirable. Others are valuable both from the artistic and the antiquarian standpoint, as the artist has woven into them motives from Pre-Norman crosses or hogbacks illustrating Eddaic subjects. Interesting also is the artist's attempt to give us in Baldur's death-ship a vessel which might account for the curious double-keeled boats seen in the rock-tracings of the Scandinavian peninsula. He depicts it as a sort of coracle constructed on a wooden framework, an ingenious and perhaps not impossible idea, though we doubt if the boat as here represented would be seaworthy.

The text, which Miss Bray modestly says is "included more for the sake of comparison with the English than for the use of scholars and students," is based on Gering's edition (1904). Important variants, etc., are given in footnotes, and despite the editor's disclaimer, this edition, the work of a sound Icelandic scholar, will be valued for its own sake by English readers at least, as an excellent substitute for the more ambitious and

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less accessible works on which it is founded. In the translation Miss Bray has overcome with marked success the difficulty of giving a rendering into English of the Icelandic original that shall be both accurate and intelligible. Her object has been, as she states in the introduction, to keep the translation as literal as possible, although we could point to many passages where in our view she might with advantage have followed the Icelandic even more closely than she has done. Whether it is desirable to reproduce in the English text the supposed meaning of the Icelandic personal names is a moot point, while the rendering of such familiar names as "Thor," by "Thunderer," etc., seems to us decidedly a mistake. So also does the substitution in the translation of the personal name for a god who is described by a synonym in the Icelandic. These are, however, minor points as to which opinions must differ.

We have left ourselves little space in which to discuss Miss Bray's views on the mythology, which should perhaps have been the main theme of a review of the book in *Folk-Lore*. But the introductory sketch, in which, besides giving a separate study of each of the poems, she reviews the mythology of the "Edda" as a whole, does not start new theories, or discuss old ones at any length. It rather tries to give a bird's-eye view of the generally accepted ideas on the subject, with a glance at the more prominent points of controversy. We have, therefore, preferred to give readers a general idea of the scope and value of the volume, rather than to make it the text for a discussion of the Eddaic mythology. At the same time we feel bound to say that in our view Miss Bray has allowed herself to be too much influenced by German thinkers, who try to give a nature-myth interpretation of the Eddaic mythology. Her views seem also to be somewhat warped by a marked prejudice against Odin, whose character, indeed, has suffered in various quarters from a tendency to equate him with and degrade him to the level of the Greek Zeus, or Roman Jupiter. This tendency seems to have begun in very early times, when the belief in the Æsir was still a living faith at war with Christianity, and to blacken the character of the old gods was a weapon in the struggle.

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Contrariwise we think Miss Bray is inclined to read into the "Edda" an ethical teaching entirely foreign to the times in which the myths were conceived, or the poems composed. She seems to regard them as teaching that the "war-gods" were doomed to be overcome and disappear, because they were "war-gods," and because war is evil. That surely is an idea absolutely alien to the spirit of the age and of the race from whom we have these myths. The struggle that the "war-gods" carry on is represented in the poems as a battle against the evil powers of nature. It was therefore a necessary and righteous fight, and the cause of its failure must be looked for elsewhere. The question, however, is too big a one to be pursued here. Though on some points we may be disposed to differ from Miss Bray, her sketch of the mythology, taken as a whole, is both complete and accurate. It is most picturesquely written, and is fully worthy of the rest of this admirable book.

ALBANY F. MAJOR.

THE LOWER NIGER AND ITS TRIBES. By Major ARTHUR GLYN LEONARD. Macmillan, 1906. Pp. xxii + 559. Map. 8vo.

A VERY convenient way of classifying books in a folklore library is to arrange them on the shelves as far as possible in the order of the localities with which they deal. In turning to such a grouping of books for West Africa, various geographical gaps will be found in the series of important volumes ranging from Alldridge's *The Sherbro and its Hinterland* to Dennett's *Notes on the Folklore of the Fjort* (*French Congo*). One such gap falls in a place which should be filled up by Major Leonard's book, and hope therefore runs high of an important addition to our knowledge of the African peoples, especially after learning from Dr. Haddon's preface that the book is the result of ten years' patient and sympathetic first-hand study of native life and thought.

The author begins with a description of the physical features of the country and some account of the more important tribes and their traditional history. This is followed by a disquisition

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on native character and philosophy, and we then reach a chapter on "proverbs and fables," which contains a small number of proverbs floating in over-abundant comments and no fables. The proverbs are, with one exception, not given in the original words, and it is not clear how far they are exactly translated. The only information about fables is :—

"The fables are disappointing when compared with the significance of the names and proverbs, except that as throwing an extremely lurid light on the attitude of these people towards animals, as well as on the relationship existing between them; they are, on the other hand, decidedly instructive, yet only illuminating when viewed from a standpoint of all-round knowledge and experience regarding the life and habits both of the animals and of the people in question."

This is an example of Major Leonard's unfortunate tendency to comment rather than to record, which reduces the value of this book considerably. To himself, or to any person equally familiar with the Lower Niger tribes, his comments may be illuminating, or perhaps unnecessary, but other readers would gladly exchange most of them for a few more of the facts on which they are presumably based.

Considerable space is next devoted to a definition of religion, a highly speculative "sketch of primitive man's early development," and an argument that ancestor worship, with phallic worship as an offshoot, was the "parent stem" of religion. The next section of the book proposes to use "naturism" for the "natural religion" previously discussed, and to discard the terms juju and animism. The author considers that the Delta native remains as "a type of natural and prehistoric humanity," but the reader will not be convinced that primitive man has been embalmed unchanged for his inspection in the Niger Delta. The discussions which follow on the mental and moral effects on these people of their physical environment, and on the dualism in native beliefs and ideas, and the section on spirit land and spiritual existence, are much more useful, as they set out many observed facts, not a few of which, however, are susceptible of interpretations other than those given by Major Leonard. The native names for soul and spirit are said to differ, but are applied to the same essence, which is the soul when inside, but the spirit when outside, the body.

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Burial rites, consisting of a material burial or "breaking up" followed after an interval by a memorial ceremony or "lamentation," are believed to be absolutely essential to admit the spirit of the dead to the presence of the Creator, who permits it, according to its wish, either to remain for ever in the allotted portion of its house in spirit land, or to be reborn into the world. Kings only require the first ceremony, as they pass into the Creator's presence by virtue of their positions, and the second ceremony is regarded as unnecessary also for very young children. Disembodied souls, whose bodies have not been properly buried, are malignant ghosts. There is a full and interesting description of the burial rites and of spirit land and life. Snakes are said to possess a stone which they can vomit up at will, and which then attracts the small animals on which they feed. After dealing with transmigration beliefs, spirit-possession, exorcism, native views of diseases and suicide, and charms, the author devotes over 100 pages to what he calls "emblemism or the embodiment of the spirit," objections being taken to the terms fetishism, idolatry, and juju, and numerous examples given of embodiment in trees, stones, animals, and natural elements and phenomena. The celestial bodies are not adored, nor are there specific fire and rain gods, but there exist a tornado deity, a wind god, and a thunder and lightning god. Major Leonard emphasises very strongly the veneration of Delta natives for the earth as the great mother. Two chapters deal with water spirits, and one with taboo (chiefly on the movements of kings), and there are descriptions of sacrifices and marriage, rain-stopping, etc. rites, as well as of blood brotherhood between peoples and between individuals, the importance of white for sacrificial and magical purposes, the destruction (amongst all tribes but the Igarra) of one or both twins at birth, the custom of sending the mother of twins to live in a special "twin town," the provision of sanctuaries or places of refuge, etc., etc. The chapters on witchcraft and poisons are fuller and clearer than many others. The author is somewhat unhappy in his comparisons with non-African matters—as, for example, when he suggests that the Benin custom of allowing strangers to see only the king's feet, pushed

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out from behind a screen, has "something to do with the subsequent and more modern adulation of the extremities of the Papal Pontiff." Appendices on the grammatical construction of the various tongues, and on certain words and names in use, together with a map and a short and incomplete index, form the remainder of the book.

The above notes are intended to show that there is a great deal that is valuable in Major Leonard's records from the Niger Delta, and that his book is a necessary aid to the study of West African religion; but it is so evident that he possesses great stores of unused information that one must needs feel keen disappointment that so many pages that might have received those stores should be given up to general and inconclusive discussions of the possible emotions and speculations of primitive man, and to tantalising comment on facts which are not stated in detail.

A. R. WRIGHT.

IN INDIAN MEXICO: A NARRATIVE OF TRAVEL AND LABOR. By FREDERICK STARR. Chicago: Forbes & Co., 1908.

PROFESSOR STARR has already in various publications given to the world the scientific results of his six years' labour among the native tribes of Southern Mexico. The present work contains the narrative of his doings. It is illustrated by plates, many of which will be recognised as reduced from his larger series of superb photographs, but many of which are quite new. The author claims that it is the first book describing the region occupied by the tribes surveyed. It is, at all events, a most interesting record of travel, told with all Professor Starr's verve and humour. His devotion to his scientific work, his determination to carry it out, and his resource are abundantly in evidence. The difficulties he had to encounter in remote districts were by no means small; and it is a matter of astonishment and congratulation that he succeeded so well in photographing, measuring, and taking casts of the living subject. None less endowed than he with the qualities just mentioned could have done it.

Incidentally, for the folklore student, there is something more than gleaning. Many traits of Indian character and belief abound.

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The quite modern legend of the wife of Señor Barela is an example of the superstitions still effective among the Tlaxcalans. The Otomi expectation of the return of Montezuma belongs to a type of belief to which we are accustomed in the Old World. But whereas that belief in Europe is now only represented by tales and sayings in which no one has any longer a real faith, among the Otomis it is the living inspiration of an extant worship. Marriage ceremonies, votive offerings, scrying, medical treatment, dances, are among the practices described. In short, the author gives abundant evidence that, while physical anthropology was the main object of his journeys, his eyes and ears were by no means closed to other branches of the science. But indeed his earlier works had already rendered this plain to all students.

Although, therefore, the book is primarily intended as a popular account, it is well worth the attention of students. The itinerary at the end indicates the author's routes. Maps have been given in previous publications; but a map here would have added to the value of the narrative. It is a pity, too, that there is no list of plates.

E. Sidney Hartland.

Folklore of the Holy Land, Moslem, Christian and Jewish. By J. E. Hanauer. Edited by Marmaduke Pickthall. London: Duckworth & Co. 1907.

Die Salomo Sage in der Semitischen Litteratur. Ein Beitrag zur vergleichenden Sagenkunde. Von Dr. Georg Salzberger. Berlin: Max Harrwitz. 1907.

These two books have been grouped here together because the connected consideration of their contents raises some interesting problems of Folklore. The first contains a collection of tales of saints, and miracles, anecdotes, legends, stories, proverbs, nursery tales and stories of animals and plants, collected from the mouth of the country people in the Holy Land, who are presumably all illiterate. The author has lived for many years among them, speaks their language, and is intimately acquainted with their habits and customs. He is therefore entitled to our confidence.

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The author of the second book, on the contrary, has derived all his information exclusively from books. He deals with the cycle of the Salomo legends in the Semitic literature. In this first part of his book he is primarily concerned with the Infancy legends, if I may call them so, especially in the form in which they have been developed by the Arabs. Now, some of these Salomo legends are found also in the collection of Mr. Hanauer, and resemble in a remarkable degree the versions found in the written literature. If we go a step further and compare the whole series of Biblical legends found in ancient writings with the tales about the same persons in Mr. Hanauer's collection, the coincidence is striking. On the one hand we have tales and legends living among the unlearned, and on the other written tales which go back at least as far as Josephus, and are certainly much older than the writers of the first century.

How is this similarity to be explained? It is a complex problem, and not easily solved. There can be no doubt that the literary tradition is by thousands of years older than the oral surviving in the mouth of the inhabitants. But how has that tradition been perpetuated? The people of Palestine have changed their religion, and it is questionable whether among those living now on the soil of Palestine there is one left of the ancient indwellers of the land to continue that tradition. Most of the people are Muhammedans, and have come from further East, whilst the legends and tales which they have been telling to the modern collectors are local legends and tales connected with Biblical personages and Biblical lands. Still more surprising is the fact that these orally told tales are far more primitive than those found in the Arabic written literature. They resemble more the older forms met with in ancient Jewish writings. It would be rash to presume to give here an answer to this question, which repeats itself in every country with an ancient literary tradition, and where popular tales and legends, gathered from the mouth of the illiterate, show an unmistakable identity with, or close similarity to, the literary parallels; nay, even with the form which they had assumed, in many cases, centuries before the modern collector appeared in the field. India and Greece, *e.g.* are examples in point. How, then, is this similarity

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to be explained, especially where great political, ethnical, and religious convulsions had taken place, and one nation or one faith had been supplanted by another, and the ancient inhabitants had practically been wiped out? The easiest way of settling this problem would, of course, be to say that the oral tradition found still alive in the mouths of the people was more ancient than the literary representative, and that it had existed in exactly that form long before it had been committed to writing; furthermore, that the oral was in no way dependent on the written; on the contrary, the latter depended on the former. But this argument is not so satisfactory as it looks, in spite of its apparent simplicity. It does not explain the permanence of the legend or tale or custom, though the original population had disappeared, nor does it give a reason for the retention of primitive features in one case, and in another the latest forms of development. I cannot carry this problem now further. It suffices to have raised these question in connection with these volumes, which merit the careful examination of the folklorist.

The collection of Mr. Hanauer contains also a large number of anecdotes and stories, some fables of animals and birds which are current all over the East, and find their counterparts in the legends, fables, and tales of the Balkan Peninsula and among other nations in the near East. They were brought to Europe, no doubt, through the intermediary of the Turks, who borrowed them directly from the Muhammedan nations of the farther East. Here we have another problem hitherto not yet touched upon, in consequence of the dearth of material. How far have the Turks contributed to the dissemination of modern folklore in the south-east of Europe, and how far has that literature travelled north and west? Have the Christian nations adopted or learned anything from the Turks, and how far has popular poetry been enriched by the examples brought from the East? Before answering this query, with which we deal in the following note, a word may still be said on the second publication above mentioned. The Arabs had taken over many Biblical legends before they had adopted the teaching of Muhammed. The direction in which Arabic imagination travelled can best be studied in the amplification of these ancient Biblical legends.

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From simple forms Arabic imagination evolved most fantastical shapes, exaggerating everything, and adding traits borrowed from their own Jinn-lore, and twisting the simple story into impossible phantasmagoria, far outdistancing the poetical but not grotesque imagery of the *Arabian Nights*. Dr. Salzberger has followed up the gradual transformation of the Salomo legends in Arabic literature, and has endeavoured to trace the sources of the manifold recensions and variations. It would now be instructive to take up the thread of his studies, and to compare these Arabic versions with their Western parallels in the *Gesta* and in the numerous medieval tales connected with Solomon, thereby establishing the fact as to whether these variants are due to Arabic traditions, or are independent of them and borrowed from other Oriental sources. Only by a methodical examination of these versions, and by a careful study of the details found in one series of tales and missing in the corresponding series in other literatures and languages, will it be possible to trace the literary filiation of these legends, and to fix the routes by which each of them have travelled, eastwards or westwards.

SLAVISCHE VOLKSFORSCHUNGEN, ABHANDLUNGEN UEBER GLAUBEN, GEWOHNHEITSRECHT, SITTEN, BRAEUCHE UND DIE GUSLAREN-LIEDER DER SUEDSLAVEN, VORWIEGEND AUF GRUND EIGENER ERHEBUNGEN. Von Dr. FRIEDRICH KRAUSS. Leipzig: Wilhelm Heims. 1908.

THE well-known collector and student of South Slavonic popular literature, Dr. F. Krauss, publishes in a huge volume of 431 pages one of the most exhaustive and important collections of Folklore, gathered mostly from the Serbs in Bosnia, Herzegovina, and other adjacent provinces. The volume contains first a detailed description of popular beliefs, notably that peculiar belief in the Vampires and in the evil fairy the Vila and Mar, so widely spread all over the Balkan Peninsula. This Vila has very little in common with the lovely fairies of the West. She is in most cases an evil female spirit and the cause of most of the troubles which beset mankind. She partakes of some of the characteristics

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of the Witch, and is akin to the female companions of Pan and other Satyrs in Greek ancient mythology. It would be an interesting study to compare these female spirits of popular belief in their transition from evil to good spirits, and *vice versa*. They remind one also of the Jinns of the Orient. This Vila may, then, be a blending on the soil of the Balkans of two streams of beliefs, intermingled there through various influences which held sway over the peoples of that part of the world. I will answer here the question raised hypothetically in the preceding note. Have the Turks exercised any influence upon the nations with whom they came in contact? That the Muhammedans have exercised a direct influence, and that they were the intermediaries in the transmission from East to West, cannot be gainsaid. This is one of the most curious and important results of Dr. Krauss's investigations; nowhere more clearly can it be seen than in this collection how deep the influence of the Turks has been on the poetry as well as on the beliefs and customs of these nationalities. It must be remembered that though the people of Bosnia and Herzegovina and in other parts of European Turkey speak Serbian, a large number of them is Muhammedan. Many centuries ago the most prominent clans and the nobles of the ancient Dalmatian Province embraced Islam voluntarily. It freed them from intolerable religious persecutions. They were the last remnants of the old heresy of Bogomilism; they were the spiritual kinsmen of the Cathars and Albigenses whom the Catholic church persecuted as heretics, and instigated the rulers of Hungary to destroy them. When the Turks conquered the Balkan Peninsula, these so-called heretics embraced Islam and grafted the new teaching, together with its Folklore, on its own, and this has produced an unique blend in that popular literature, a portion of which has been collected and admirably published by Dr. Krauss. The language spoken by the bards is also mixed, in some sentences half of the words are Turkish and half Slavonic; and it is the same in the tales and songs. Already pronounced in the popular customs and beliefs, the Turkish influence is overwhelming in the epical poetry which forms the larger part of this volume. The Guslars, as these bards are

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called among the South Slavonians, have then carried these very same heroes, and the recital of their valiant deeds, also across the Danube, and have influenced Rumanian popular poetry, and, possibly, may very likely have helped to mould the epical poetry of the White Russians, and have set the example to the singers of the noble deeds of the heroes of the Russian Bylines.

Dr. Krauss is to be congratulated on the great accuracy with which he has collected and published these poems, and on the scholarly and painstaking manner in which he has worked out the various details. Moreover, he has accompanied his texts with a literal German translation, and has completed the usefulness of his volume by the addition of a copious index.

M. G.

Short Notices.

Popular Studies in Mythology, Romance, and Folklore, No. 16. *The Popol Vuh. The Mythic and Heroic Sagas of the Kichés of Central America.* By Lewis Spence. London: David Nutt, 1908.

A good synopsis of the Popol Vuh is here followed by short discussions on the cosmogony and the pantheon of the Kichés as disclosed in the ancient document. This commentary is sane and generally well informed. The comments on p. 37 on *Tepeu*, the Kiché word for king, do not, however, correctly represent Brinton's view. The opinion there ascribed to Brinton is in fact attributed by him (*Essays of an Americanist*, p. 115) to Ximenez, and so far from endorsing it he says distinctly that "the original sense of the adjective *tep* does not seem to bear this out, and it would rather appear that the employment of the word as the name of the disease was a later and secondary sense." Dr. Brinton had few rivals in the knowledge of American languages; and any opinion expressed by him on such a point is entitled to great weight. It is the more important that he should not be misrepresented, even by accident. I regret too that accurate references to the authorities cited have not in all cases been given.

E. Sidney Hartland.

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Folk-Lore in the Central Provinces of India.

Indian Folk-Tales, being Side-lights on village Life in Bilaspore, Central Provinces. By E. M. Gordon. London: E. Stock, 1908.

The title of this pleasant little book inadequately describes its contents. The folk-tales number only seven, and contain little that is novel or interesting. The value of this account of village life lies in the fact that it is written by a well-informed, sympathetic observer, who has lived among the people for many years, learned their language, and studied their life and customs. He describes at first hand the remarkable Satnámi sect which has spread in recent times among the Chamárs or curriers of the Central Provinces, as a protest against idolatry and the ascendancy of the Brahmans. The rural feasts and festivals are described, among which the "Stilt" festival, at which the boys walk about on bamboos for fifteen days, seems peculiar to this part of India. An ailing infant is weighed against cow-dung, which is laid at the cross-roads in the belief that whoever touches it will transfer the weakness to his own child. There is a curious habit of placing five balls of earth on a grave after the corpse is interred, said to be a substitute for the contribution of sticks to the funeral pyre, which everyone is bound to make. Children are buried at the house doorway in the hope that they will be reborn in the family, a practice which the author erroneously regards as peculiar to this district. It is wrong to spill salt, because the offender will have to pick it up, grain by grain, in the lower regions. A dying person is marked with soot or oil, and children born after his decease are examined to see if they bear similar signs as a proof of transmigration. Perforated stones, said to have come down from the Stone Age, are valued for medicinal purposes. Mimetic magic appears in the prohibition against twirling a spindle while the village council is sitting, lest its deliberations should be unduly prolonged. The Swan Maiden cycle appears in the tale of the man who came across a Pretin or female demon. She hid her cloth in a hollow bamboo and lived with him as his wife, until one day he rashly produced the sheet, which she

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put on and incontinently disappeared. I hope that the success of this book, the value of which may be judged by these specimens of its contents, will encourage the author to give a further account of his experiences among this interesting people.

W. CROOKE.

Oral Tradition from the Indus. By Major J. A. A. M'NAIR, R.A., C.M.G., and T. L. BARLOW. Brighton. 1908.

THIS is a "revised and corrected" edition of a collection of tales from the Hazara district on the Indus, which originally appeared in the *Indian Antiquary*, and were reprinted afterwards and edited by Mr. W. Crooke. The present edition is excellently printed and well illustrated with drawings by Miss Fean from sketches by the authors.

The neighbourhood of the village of Ghazi, near Torbela, has already been well worked by Mr. Swynnerton, who had the assistance of Mr. Barlow, one of the contributors to this volume. The intimate knowledge of the people which both Major M'Nair and Mr. Barlow possess ensures the authenticity of these tales and apologues, but the explanatory notes cannot be spoken of so favourably. For instance, Secundur Zulf-kar-nain is stated to mean Alexander "with curly locks like horns and fiery eyes," and the authors (p. 48) apparently believe that this bit of popular etymology is correct, and that the Persian word *zulf*, a curl, and the Hindi *nain*, an eye, really form part of the Arabic name, Dhū'l-karnain, locally pronounced Zulkarnain, which means simply "having two horns." It is to be regretted, too, that the numerous interesting rhymes and sayings given in the original languages, Western Panjabi and Hindi, are not spelt according to some recognised system of transliterating oriental languages, and not in a haphazard way which renders them barely intelligible.

The collection will, it may be hoped, become more widely known than before in its present attractive form.

M. LONGWORTH DAMES.

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Legends and Tales of North Cornwall. By ENYS TREGARTHEN. *The Piskey Purse.* By THE SAME. Wells Gardner, Darton & Co. 3s. each.

ENYS TREGARTHEN is a Cornishwoman by birth and descent, accustomed to intercourse with the peasantry, and altogether in a position to collect whatever local folk-lore has escaped the notice of the many previous writers on Cornwall. Unfortunately, however, she has chosen to put her material into the shape of fiction, dressing it out with characters, dialogues, descriptions, and bits of word-painting, so that it is absolutely valueless as evidence. A few notes at the end of her first volume show that she could, an she would, do good work. A paper from her pen on these lines, if the matter were properly sifted and collated with the work of Mr. R. Hunt, Mr. T. Quiller Couch, Miss Courtney, and other writers, would probably add some useful gleanings to the already rich harvest of Cornish folk-lore.

CHARLOTTE S. BURNE.

Aus Natur und Geisteswelt. Band 7, J. W. BRUINIER, Das deutsche Volkslied. Pp. 151. (Third edition.) Band 214, H. S. REHM, Deutsche Volksfeste und Volkssitten. Pp. 118. Leipzig: Teubner, 1908. Price 1s. 3d.

THESE two booklets belong to the same series and deal with two branches of German folklore, but it would be difficult to find in the remainder of the series two works more diverse in style and tone than are these two. Dr. Bruinier has a liking for purple passages which to the English reader seem rather exaggerated; and he has a tendency to go back to primitive times and lay down the law as to primitive conditions on *a priori* principles which will not stand the touchstone of experience. He asserts, for example, that the Goths alone of all the Germans had at the outset the conditions for the evolution of a caste of bards. It is, however, a matter of common knowledge that peoples in a far lower stage of culture than the Germanic nation, have bards, and it by no means follows that no bards existed because there is no record of them.

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Dr. Bruinier's booklet is mainly historical, but the abundant illustrative "Lieder" scattered through the text make it far from uninteresting, even if the author's flowery style sometimes conceals his meaning.

The other work is also historical in a measure, but in the main Dr. Rehm is content to give an unvarnished account of present-day customs and festivals, grouped, it must be said, in no very logical manner. Thus the first chapter includes Christmas, Easter and Whitsuntide, and four chapters later we read about spring ceremonies, as if it were possible to divorce Carnival and Easter customs from those of Mayday. There is, of course, something to be said for chronological treatment, but the arrangement adopted has nothing to recommend it. It is somewhat curious that any one should attempt a booklet on this subject without referring to Mannhardt; but though the author explains some of the customs in the same way he does not appear to have studied either *Baumkultus* or any other of Mannhardt's works. N. W. T.

The Bull of the Kraal, and the Heavenly Maidens: a Tale of Black Children. By DUDLEY KIDD. London: Adam and Charles Black, 1908.

MR. DUDLEY KIDD may almost be said to have invented a new type of literature. In his *Savage Childhood* he wrote for the grown-up anthropologist. Now, however, he has had the happy thought of introducing the British boy to Kafir children of his own age, and has done it so cleverly that there is bound to result a sympathy which will be the making of the future anthropologist, or the future administrator of native affairs. The scheme of the book is simple enough. A white man stays a week in the kraal of which the father of the seven-year-old hero is chief, and recounts the daily doings of the children, and the tales they are told by their grandmother before going to bed. The doings are pretty well those described in the former work, though of course a touch of drama has been added. I have just submitted the chapter dealing with bird-traps to a critic of eight, and he was thrilled. I hold in reserve the story of the lion hunt, which I am quite sure will move him

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to his inmost marrow. The grandmother's tales, on the other hand (which by the way are new and curious, being literally translated from Tshindao originals), seemed somewhat to puzzle the youthful auditor. I think they were too naïve even for him. Miss Goodall's coloured illustrations are excellent, but I should like to know if the flamingo-coloured wings of the Heavenly Maidens are according to native authority. In the picture they strike one as bizarre, though I confess I can frame no better image of what a naked black angel ought to look like.

R. R. MARETT.

Sånglekår fran Nääs, af OTTO HELLGREN. Pp. 139. Stockholm. 1906.

THIS little work contains an interesting collection of the popular dance-songs of Sweden with the airs to which they are sung, and a full description of the figures of the dances. Its publication forms part of the movement for reviving these dances and songs, and giving them a wider vogue through the medium of the primary schools. During a recent visit to Sweden I was privileged, through the kindness of Prof. J. R. Rydberg, to witness the performance of many of these dances by a large assembly of teachers of primary schools, both male and female, who had been gathered together for extension lectures at the University of Lund. They were carried through with great spirit and success. This book contains all the information necessary for organising these dances; a slight knowledge of Swedish is all that is required.

Most of the songs seem to be old folksongs with old airs; but many are no doubt modern, and some are borrowed from other lands, including a few from England.

M. LONGWORTH DAMES.

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